The Congregational Quarterly

EDITORIAL

BRITAIN'S difficulties do not grow less! Anxiety persists about the American Loan. 'What will happen if we do not receive it?' 'What will happen if we do?' Meanwhile at home there is everywhere a sense of frustration; housing, coal, food are all giving cause for worry.

Abroad we are heavily committed in complicated situations. Greece, Persia, Egypt, Palestine, Indonesia, India, are all providing grounds of accusation against us for other great powers, who do not seem slow to exploit them to our discomfort and discredit, even though these powers have been our comrades in arms, and are not a little indebted to the tenacity and sacrifices of the people of this country.

The differences revealed in the discussions of the Security Council have caused misgivings, which Mr. Attlee's reassurances in his speech at the last session of the United Nations Assembly do not altogether remove. The attitude and policy of Russia are puzzling; she is making more than sure that the Western Democracies reap the harvest of the years of distrust.

It is not easy to keep a true perspective. We are comforted in remembering that it is not yet a year since the war ended, and that we could hardly expect its physical and moral depredations to be made good in a few months. We also call to mind that the peoples of the world are jaded, undernourished, and weary. We are thankful that the preliminary discussions of the United Nations have been characterized by frankness and straight speaking. At the same time we cannot but wonder what the future holds when the two greatest world powers are in some senses comparatively young. The Russian régime, born and nurtured in the idealist hope that it was destined to usher in the Utopia of a classless society, has like the rest of the nations suffered the shock of crises which have made 19th-century idealism untenable. The Socialism established under the supreme ægis of the Communist party was considered theoretically to be but a stage of the journey to Utopia. But is it? The leaders themselves seem to be in doubt, and show no signs of admitting any challenge to the Party's supremacy. Both at home and abroad Russia, it seems, interprets democracy to mean the establishing of popular solidarity at the cost of freedom of speech and association. The United States of America, too, is at the cross-

roads. To be officially involved in foreign commitments is a new experience for her. Imperialism, which America has always criticized in us, may be something into which the exigencies of events may drive her, although it will not be called imperialism, nor may it take the form we have known. She will not, however, in pursuit of her economic interests be able to evade the assumption of political responsibility. Domestically America is confronted with the great and increasing power of labour, at present highly organized, but not yet absorbed into the body politic, and therefore capable of throwing its weight for either political party.

There is no point in trying to conceal from ourselves the possibility of tragic divergence between these two great powers, but we deprecate the glib and open assumption in some quarters that this will lead to the next great conflict. It need not be so; we believe it will not be so, but the situation has to be frankly faced. It would be a great service to humanity if someone could define the word "democracy" so that it meant the same thing in East and West.

As far as this country is concerned, we know that even with the support of the British Commonwealth we cannot command either the man-power or the resources to rival either America or Russia. The rôle we have cast for ourselves is to influence both and exercise moral leadership, but it is not easy to walk in the middle of the road especially when, on either side, there are powers which seem determined to force us to make a choice. We have an important part to play, especially in standing by those principles of freedom and toleration and respect for the value of the individual which our long political history has vindicated, but they must be preserved at home as well as abroad. If we can resist the tendencies of political theorists, on the one hand, and economic necessity, on the other, to override all human considerations, we shall have made no small contribution to the well-being of men. To do so, however, will demand that vigilance and self-criticism which informed Christian opinion can provide, even though it be a minority opinion.

The political alignments, which are taking place all over the world, make clear and straight thinking difficult. Much of the writing and speaking by Christians is irrelevant because of a failure to grasp realistically the nature of the forces at work, and the deep human passions and fears which inspire them.

For Christians, and perhaps especially for Nonconformists, some of the problems are the problems of success. In the realm of education, the care of the aged, the ministry to the sick, the welfare of the poor, and other social services, the churches were in the vanguard. Their preaching and service of human need created that public opinion which now demands that the community as a whole—the state—should assume responsibility for these tasks. One field after another of voluntary activity has therefore been closed to the

churches except in so far as they will support and collaborate with state authorities. No longer is the main purpose of the state considered to be the provision of the framework or context of voluntary service, but to order its economy in the light of social necessity. It is clear that this will make for increased benefits for the unfortunate and a more equal distribution of aid, but most people fear that certain dangers lurk in this state control of life from the cradle to the grave. What the dangers are few clearly perceive. The daily Press in its comment too often reflects only the prejudices of a party or a group. Mr. C. R. Cook's tract for the times, *The State and Ourselves Tomorrow,* published by the S.C.M. in *The Christian Looks Ahead* series, therefore deserves a welcome. It is a lucid exposition of the principles of government in the light of which present tendencies in our own land must be judged. This survey will help those, who have no leisure to read works like Sir Ernest Barker's *Reflections on Government,* to appreciate how the delicate balance of democracy may be destroyed, and be turned into an oligarchy. The author's optimistic welcome of complete state control of the social services, and his rather peremptory dismissal of the contributions of the voluntary organizations for self-help appear to us to be somewhat uncritical, yet this little work, written by a Christian for Christians, cannot but be of service. If the churches are to recapture the interest of the masses, their message must be made unquestionably relevant to the human problems created by industrial society, and that means that they will have to do a great deal more thinking along the line indicated by this book.

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THE war has focused public attention upon the countryside. It provided sanctuary for the children from the cities; upon its capacity to produce sufficient food to meet our needs our survival depended and our recovery now depends. The vulnerability of our industrial society was completely exposed by the war. At present there is a general concern lest the countryman's complaint that he is remembered in war and forgotten in peace should be justified again. Town and country movements, Women's Institutes, the provisions of the Education Act, legislation for the protection of the countryside and for rural housing all reveal a growing awareness of the valuable asset which Britain has in her land.

The Land, the People and the Churches, a report issued by the British Council of Churches (S.C.M., 1s. and 2s. 6d.) is timely. This document is the result of three years' research by a group set up for the purpose by the Council. Information has been collected in nearly all the English counties from specially constituted village groups, which discussed and replied to questions submitted to them. The result is a publication of absorbing interest and, we believe, of considerable importance. The conclusions of the enquiry are

gathered under three main headings: *The Changing Countryside, Religion and the Life of the Churches, The Church and the Community*. Ministers would do well to read this report and to lead their congregations in discussion of it.

Our observation is that the problem of the rural churches is most acute in villages which surround great urban and industrial areas. These present most depressing scenes. The indigenous village life has been destroyed because the inhabitants no longer work on the land but travel to and from the city factories. The culture of the city, such as it is, hardly touches the villages. Church life is often at a low ebb. The village inn is overshadowed by large and vulgar 'drinking palaces' erected and owned by brewery companies to catch the road users and the hikers, who swarm out from the cities in the evenings and at the week-ends. In these communities the ravages of secularism are to be seen at their worst.

The Anglicans and Methodists, who have great rural work, have special responsibilities in the countryside, and their ecclesiastical organizations fit them to tackle the problems in a way which is not open to a church with a congregational order of government.

As far as Congregationalists are concerned, it is time more thought and planning were devoted to the maintenance of their witness in the villages. Some of the chapels date back to the 17th century; they were the places where our fathers worshipped when they were suffering from the disabilities of the Five Mile Act. Most of the buildings, however, belong to the early 18th century, when the conscience and sympathies of the city churches were awakened to the needs of the country. No such interest and enthusiasm has been generally shown in this century. County Unions, many of which were brought into being to help in rural work, have become absorbed increasingly in the need of the industrial districts. They have continued to vote their grants, and periodically sent their delegations to visit the villages, but on the whole the churches have been left to struggle along, helped by a dwindling band of faithful Congregationalist lay preachers but drawing not a little upon Methodists to help them out.

In our ministry there has been a tendency to think of the village churches as suitable spheres for retired ministers, or for List B men, who are anxious to qualify for List A and look forward to the amenities of an urban church when they have done so. We desire to cast no reflection upon the ministry of these men, nor do we underestimate the devotion and fidelity of those who have worked, and are working still, in our village churches. The work, we know, is often hard and lacking in encouragement. The point we desire to make is that the time has come for a new approach to our witness in the countryside. It is time that we called from our churches men and women who will give themselves to lay preach-

ing; it is time to place the claims of the villages before our theological students, indicating that a rural ministry demands qualifications no less important than the ministry of the city church. We need to give increased recognition to our country ministers, and to see to it that they are adequately financed.

There is a place, too, in our ministry for the 'Field Worker' whose special care would be a rural area. The venture of faith made by the Warwickshire County Union in appointing a full-time Minister and Secretary with a special charge to concern himself with the village churches, may well provide a lead worth following. Counties, which are not strong enough to make such appointments separately, could possibly do so jointly with a neighbouring county. It is the strength of Congregationalism that it flourishes in urban and suburban areas; it is also its reproach.

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EVERYWHERE the truth is coming home to us that we have now two sets of difficulties, those which created the war and those which the war has created. We do not yield to the despair expressed in some quarters that nothing has come out of the war, but agree rather with some words written after World War I by Mr. G. K. Chesterton: "It is not to the point to put wild and visionary questions about whether the world has been vastly improved by the war; whether Utopia or the New Jerusalem have come out of the war. . . . We have come out of the war, and come out alive". We ask concerning Hitler the question Chesterton asked concerning the Kaiser: "What would it have been like if he, who was already insufferable, had been shown to be insuperable?" The churches have come out of the war, and our first reflection is one of gratitude for survival. Sheer survival has meant much in countries where they exist now as the only communities where integrity and love of the truth and disinterested service to men are to be found. A recent conversation with those who have had opportunity of seeing the churches in Europe revealed that, even in the Russian zone of occupied Germany, the authorities are aware of the value of the churches in establishing stability in an unstable and difficult situation. It would be wrong to put too much emphasis on this, but there is no reason for taking it for granted and every reason for accepting it with gratitude as one more piece of evidence of the ever renewing power and grace of God in Christ.

We know now that it is not enough to have survived, and the churches in this country are passing through experiences which are testing their powers of endurance as much as the struggle for survival. The blitz has been followed by a blight. The ashes of the ruined buildings have grown cold; the inspiration of danger has passed; the enthusiasm kindled by emergency has waned; public attention is preoccupied with other matters. Meanwhile, in the

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devastated areas, ministers and people face unparalleled opportunities with unparalleled handicaps.

We recently visited the East End of London and particularly Trinity, Poplar. The day was gloomy; the East End looked its worst. Trinity buildings were destroyed by a flying bomb in August, 1944. The Rev. Alan Balding and his wife lost their home, but found new quarters for the church and for themselves in an old building formerly used by the local Board of Guardians. The Board Room is now the chapel and serves for a lot of other meetings as well. The place had just been made fit for use when a rocket fell close by, and the effects of the blast made it necessary to start the cleaning and repairing work all over again. In this battered building the work of Trinity goes on with its services of worship, its clinics and clubs for all ages. Two American Service workers are giving invaluable help.

What, however, is the future of this church to be? The uncertainty of town planning makes it questionable whether new buildings can ever be erected on the old site; the limitations of the present premises are impeding the work; the chance of rebuilding anywhere is very remote at least for three years; the extent of the repairs which can be done so that additional rooms can be made usable is conditioned by the smallness of the licences obtainable. Mr. and Mrs. Balding are overworked. In these conditions, however, the work must be maintained for an indefinite period.

Trinity is an illustration only of what is happening in eight other East London churches which have not Trinity's advantages in staffing, *etc.*, and, indeed, the story could be repeated with little variation from every devastated city of the land. One thing is certain; nothing must be permitted to distract the attention of the denomination as a whole from these churches. If destroyed churches are no longer news, they need help and interest more now than when their names were on everybody's lips. We have survived, but these years of transition will determine for what.

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MOST of our readers are aware that a joint Conference of Presbyterians and Congregationalists has been set up to explore the possibilities of organic union between the two bodies. A great deal of work has already been done by the full Conference and by subcommittees. We cannot forecast the ultimate outcome of the conversations, and it would be improper to make the attempt. In the meantime, it is incumbent upon the "rank and file" of both communions to get a clear idea of the issues involved, so that they may be in a position to pass judgment on whatever recommendations may finally be made by the Conference. So far as Congregationalists at any rate are concerned, the ultimate decision rests with the ordinary church members up and down the country. This was made clear

in the resolution which was passed by the Assembly of the Union in May, 1945: "In accordance with the principles of Congregationalism such a scheme would need to be submitted to each constituent Church of the Congregational Union of England and Wales".

We should, therefore, be grateful to anyone who can provide us with essential knowledge and help to clarify our minds. Dr. C. J. Cadoux has performed a useful service in writing *The Congregational Way*, with a foreword by T. T. James (Blackwell, Oxford, 1s. 6d.). Dr. Cadoux knows where he stands and yields no ground, but there is nothing in the spirit of his argument which can offend anybody.

Every minister and deacon should study the booklet, and should endeavour to persuade church members to do so. After showing the advantages of denominational variety, Dr. Cadoux sketches the Congregational doctrines of the Church and of the ministry. Under the former head he mentions "the steady refusal to make any doctrinal pledge a condition of admission to membership in a Congregational Church"; the right to membership of a Christian who sincerely dissents from the judgment or usage of the majority; "the sovereign independence of the local church"; the repudiation of any " 'Congregational Church' in a denominational sense"; and the attribution of "no more than a moral authority" to the Congregational Union of England and Wales. Under the latter head he mentions our conviction that a minister "is still essentially a Christian layman", not requiring ordination as a *sine qua non;* that no more than any other church member is he to be subjected to a credal test; that women may be ministers; and that laymen may preside at the Lord's Table. Presbyterian church members, on the contrary, must be baptized and must repeat a Trinitarian formula on admission; and they are organized as a "sect or connexion", with a "hierarchy of assemblies, each of which wields coercive authority over all below it, subject to a final appeal to the 'General Assembly' ". Presbyterians, further, draw a clear distinction between the layman, who may not preside at the Lord's Table, and the minister, who must be formally ordained; women are not admitted to the ministry; and all ministers have to accept not only the Bible as their 'Supreme Standard' but 'Subordinate Standards', consisting of the Westminster Confession and the Larger and Shorter Catechisms, which affirm "doctrines which have by now been discarded by most Presbyterian ministers".

No one can deny that these are important differences, and Dr. Cadoux warns against any superficial pretence at their compatibility. "Independency is a direct implicate of the immediacy of the bond between Christ and His people"; and it is trust in this, our conviction of the reality of God's Holy Spirit acting immediately upon both individual Christian and "gathered church", which has

given us our elasticity, freedom and tolerance, in a word our catholicity. Dr. Cadoux fears lest this catholicity, "the most vital feature of the Congregational way", may be "instantly and irretrievably lost". His argument is well documented, and might have found weightier support from the seventeenth century than from current literature.

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WE have commended Dr. Cadoux's booklet as an admirable statement of his case, but it is right that before giving a judgment Congregationalists should hear other points of view. We publish in this number an article by Dr. A. J. B. Higgins, also competent and well documented, wherein the writer reaches a conclusion diametrically opposed to Dr. Cadoux's: "Union is possible without surrender of anything which is really vital in our heritage". If, as a result of the negotiations now proceeding, union is proposed, it is clear there will be doughty champions for and against it, and that will also hold true among the Presbyterians. We may rest assured that the conversations, which are taking place in an atmosphere of brotherliness and respect for convictions, will do nothing but good. No one will wish to force an organic union if it can be done only by trampling on the convictions of others, or if we are not yet ready for it. If the Conference finds itself unable to recommend union at the end of comprehensive talks carried on in this spirit of co-operation, it will be evidence that the denominations are not kept apart by mere trifles. We may hope that the sort of superior people who stand outside and say the churches might do something "if they would stop their squabbling (*sic*) and get together", will take notice—but we do not suppose they will! It can be regarded as certain that, union or no union, the negotiations will result in closer co-operation between the denominations—and that will be clear gain.

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UNDER the auspices of Mansfield College, an interesting experiment is to be tried out at Oxford from 12th to 19th July, in the form of a School of Christian Citizenship. The scheme originated and took shape in the mind of Dr. J. A. Hadfield. The project is described as "a Conference on Human Behaviour", and its fundamental purpose is to seek light on questions of Christian Citizenship. The Treasurer of Mansfield, Mr. Howard Gosling, J.P., and his wife will act as host and hostess, and Dr. W. G. Moore will be chairman. At every session there will be a lecture by a technical expert, followed by a discussion to be opened by a theologian. The morning sessions will be given to the psychological factors which influence human decisions. The lecturers will be Dr. J. A. Hadfield and Dr. Grace Calver, and the Rev. John Marsh will open the discussions. The second sessions will deal with sociological aspects of the subject. Sir F. W. Ogilvie, Principal of Jesus College, will speak on the

changing relations of Christianity and economics; Mr. Henry Clay, Warden of Nuffield College, will tackle the question of the changing relations of finance to economic activity, and a speaker from the National Council of Social Service will deal with the changing status of voluntary services. Professor Cunliffe Jones will open the discussions at these sessions. The evenings will be devoted to the study of æsthetics. Professor Tom Boase, of the Courtauld School of Fine Art, will lecture on modern art, Mr. E. H. W. Meyerstein on poetry, Dr. H. K. Andrews, of New College, on music, and the Conference will visit the theatre to study the drama at first hand! The discussions on these subjects will be opened by the Rev. W. A. Whitehouse. During the week-end Principal Lovell Cocks and Dr. J. H. Oldham will visit the school and will speak on the nature of Christian decisions and the Christian life. Dr. Micklem will take morning and evening prayers and will preach on Sunday. The Conference will be housed in Oriel College, and the charge will be six guineas. Unfortunately the accommodation is limited to about 60 people. The Conference is intended primarily for laymen and lay-women, but there will be a few places for ministers. Registration forms and programmes can be obtained from the Rev. W. A. Whitehouse at Mansfield College, and those who wish to go should act quickly. It may well be that all available places will be booked by the time these words appear. If we are therefore accused of raising false hopes, we can only plead that we have thought it worth while nevertheless to draw attention to an interesting and significant experiment. We hope it will be repeated, and that increased accommodation will make it possible for more to share the benefits of such Conferences in future years.

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On the very day on which the final instalment of "copy" must be sent to the printer we have received from the hands of Dr. Douglas Horton, who has just arrived in this country, a copy of the report of the visit of four American Christian leaders (of whom he was one) to Japan. It is a most valuable and illuminating document. It is, unfortunately, too bulky for the whole of it to be included in our pages and there is no time to prepare an abridged edition for this issue. We hope, however, to include a considerable part of it in our July number. Meanwhile we quote a single paragraph which will help to answer the questions so often asked about Kagawa:

> Dr. Kagawa had lost one fourth of his weight during the war. He looked at times tired and haggard, but he is still the same inexhaustible enthusiast, still the same dynamic personality, still the same disciple of Jesus Christ. He had pursued his program of evangelism in the early months of the war, but having finally earned the suspicion of the police, was allowed to preach only in his own pulpit. He had felt that the wholesale bombing of Japanese cities was an evidence of non-

Christian attitudes in America and had said as much publicly. The military were undoubtedly glad to hear him make these statements, but we are not to judge from this fact either that he condoned atrocious acts by members of the Japanese army, or retreated one inch from the standards of his own Christian faith.

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We have been encouraged by the welcome given to the new feature in the January issue under the title *Pastor and People*. Several ministers have said they felt sure the proposed series of articles would help them in their work, and one or two have written that it has awakened them to a new sense of their pastoral responsibilities and opportunities. It is necessary in the early stages to define clearly the scope of the work that can properly be undertaken by the minister, and to correct in advance any suggestion that we wish to turn ministers into amateur psychologists. We have therefore invited the Rev. H. J. S. Guntrip to deal with these matters in the present issue. We may add that his article has been read by one of the most eminent British medical psychologists, who writes: "I have read the article with interest and profit. I think it is an excellent exposition and a sure statement of the work of the minister. In particular, the description of the part which should be played by the minister in Pastoral Psychology, as against the work of the minister properly trained to do psychotherapy is important and well stated. Too often parsons who interest themselves in these matters want to rush to treatment without adequate training". Canon L. W. Grensted (Nolloth Professor of the Philosophy of the Christian Religion in the University of Oxford), Professor J. G. McKenzie of Nottingham, and the Rev. H. S. Darby of Handsworth College, have already promised to contribute to the series.

Encouraged by the reception of our first experiment, we have introduced another series of articles under the general title *Music and Worship*. The first has been written by Dr. Cyril Christopher, F.R.C.O., of Carrs Lane. He can draw upon a great knowledge of the subject and—which is even more to the point—he has a fine sense of what is fitting in worship. The object of the series of articles is two-fold. (1) It aims at giving help to the devoted organists and choir members who lead the musical part of our worship. We hope that ministers and other readers will bring these articles to the notice of the musicians in their churches. (2) Where such stimulus is necessary, it aspires to increase the appreciation of ministers and congregations of the part which music can play in worship, and even in some cases—this must be whispered softly—to raise the level of taste. Musicians with real ideals and standards sometimes have, we fear, a lonely and discouraging job in our churches. Dr. Eric H. Thiman of Crouch End, Dr. Thomas Armstrong of Christ Church Cathedral, Oxford, and Canon G. W. Briggs of Worcester Cathedral, will be among future contributors.

THOMAS RHONDDA WILLIAMS, 1860-1945

By Glynmor John, M.A.

He entered the ministry a Calvinist in theology and a traditionalist in his theory of the Bible. Confronted with the Higher Criticism early in his Bradford period, he endured days of darkness and emerged to become a pioneer of the new thought, a liberal theologian who saw no reason ever to leave the path, a tireless campaigner for peace, and a champion of the under-dog. Dr. Fosdick acknowledged that Rhondda had been a formative influence in his life. Many of my own generation, too, through him were saved for religion and the Church.

He was essentially a religious man and could not have been anything else. And his religion was of the whole man. Fervent of spirit he also had a vigorously healthy mind. He sought after truth relentlessly to the end, believing truth to be the friend of man. What kindled his religious emotion was conviction so wrought into the mind as to set it on fire and capture the will in its service. He loved reality, and hated shams and pious phrases that had no meaning in actual living. Beneath all was a sense of the sacredness of human personality as something to be won into the knowledge of God as the Father and into the glorious liberty of the sons of God. In his greatness he did not encroach on another's room-to-grow. He sympathized with every effort to establish righteousness in human relations, for everything lovely and honest was of God. He believed in human goodness—not in the sense that all men are good, or that their goodness is ever perfect or that man is self-sufficient—but as evidence of the redeeming God. In prayer Rhondda could express with simple felicity "the most exquisite sighings of the heart after God". When sorrows came, his forward look delivered him from all self-pity for beyond them he saw the far-stretching land; it also saved him in old age from the contracting vision and from making unreasonable demands upon young life. Chary of mere speculations about life hereafter, nevertheless he believed unshakeably that greater things are in front of us than any yet achieved. His ground was the experienced character of God.

At tea in the garden amid the roses and in the three rounds of bagatelle before bed-time, we saw his gay simplicity and loved him the more.

Grandly as he served his day and generation he is now no mere imposing landmark in the rear; he and the faith to which he brought us will yet go forward.

JOHN ERNEST JAMES, 1885-1945

By A. J. Mee, M.A., B.Sc.

The Rev. J. Ernest James, B.D., Chairman of the Congregational Union of England and Wales in the years 1939-1940, passed away suddenly at Greenock Station on Saturday, 20th October, 1945. Missionary work had always held a strong place in his affections, and it was when on his way home after addressing a missionary meeting at Greenock that he received his call to the Church Triumphant.

At the time of his death Ernest James was the Pastor of Elgin Place Church, Glasgow. He had had a truly cosmopolitan experience. Born in Pembrokeshire in 1885, he at first intended to enter the teaching profession, and served as a pupil teacher in his father's school. He then studied at New College, and in 1911 received his first call, to Manthorpe Memorial Church, Adelaide. He went from there to Collins Street, Melbourne, where his work met with the greatest success. Returning to this country in 1928, he became the Pastor of Kensington Chapel, and in 1941 went to Castlegate, Nottingham. In March, 1943, he accepted a call to Elgin Place, Glasgow.

The outstanding characteristic of the man was his great capacity for friendship. The members of his Church found in him one to whom they could turn in times of anxiety and doubt and obtain helpful guidance. He was always ready to listen to their cares; he was never too busy to give his time. This friendship was not limited to members of his own Church. His oft-repeated statement that he would be in the vestibule of the church at the close of the Service to greet visitors was characteristic of him. There will be many who read this who will remember his handshake at the church door. Every man was his brother.

Ernest James was a very practical friend too. When he visited the members of his Church—and others too—he not only came to bring the word of cheer and comfort. He would frequently bring the necessities of life to those who were unable to go out and buy them for themselves. The pockets of his overcoat were, in the words of Dr. Peel, "as capacious as the bag of Santa Claus", and he used to bring from them all manner of good things.

Ernest James, great in the capacity for friendship, was also great in the powers of leadership. He came to Scotland as a man of exceptionally wide experience of religious life—a man who had been the leader of Congregationalism in Australia and New Zealand, and in England and Wales; a man who had been the Chairman of the

London Missionary Society; a man who had toured the world, preaching in its foremost churches. Yet he was entirely free from conceit. When he came to Scotland he did not come with preformed views of what Scottish Congregationalism ought to be. He set himself to learn its history and tradition, and it was not until he had understood the setting in which he was to work that he attempted to put forward his views. Such humility is part of the essential make-up of a great man, though it is apt to pass unrecognized until he has gone from us.

In his preaching he was quiet. His message was always sincere, always helpful; and if it was delivered without flourish and noise, it was the more effective for that. One was always taken to the heart of things by Ernest James' sermons; there was nothing superficial in his preaching, as there was nothing superficial in the man.

The cause of Christian Unity was always dear to Ernest James' heart. In Nottingham he did great work in the formation of the Christian Front. In spite of the short time in which he had worked in Glasgow he had managed to persuade ministers of a large number of different denominations to meet together in his vestry to thrash out their points of difference. The statement of their common grounds of belief has now been published. The work that he has started is still being carried on, a sure evidence of the spiritual power behind this great little man.

It is not alone Congregationalism that has suffered by the untimely passing of one of its leaders. The whole Church of God has been impoverished. He has passed from our sight, but his spirit remains with us to inspire us to greater effort for the Kingdom. He would not wish us to grieve for him; let us rather sound the note of Triumph, and give thanks for a true friend and a great leader.

Those of the Way, by the Rev. Willard L. Sperry (Independent Press, 6s.). This book by the Dean of the Harvard Divinity School is the Congregational Union's Devotional Book for 1946. It is very welcome, especially to English Congregationalists. The book has the imprint of fine scholarship; there is nothing of the cloister about it, and its devotional spirit is that of an active mysticism, aware of the difficulties of personal religion, and of the Churches. Briefly, it is an exposition of Christianity in terms of the early name for Christians, "Those of the Way". The chapters are throughout based on Scripture; they contain a wealth of illustration and of thought. The last two chapters are courageous in their appeal to the Churches to build a new world. This is a live book. It will bring American and English Congregationalists still nearer to one another. A. T. S. J.

HUMANISM AND HISTORY IN GERMAN EDUCATION[1]

By G. Zuntz

Talking about culture is always an unreal thing, and particularly is this so when emigrants are talking about Germany. And concentration on the *literæ humaniores* in this context threatens to bring us finally into the realm of phantasy. There will be no question, it may be argued, of culture and humanism in the Germany of tomorrow. An emergency calls for emergency measures. In cold, overcrowded huts, the teacher will have to see to the blowing of little children's noses, to feed them, to deal with their fright, and perhaps teach them the multiplication table. To do this is to do a great deal, but surely is not an aim in itself. Those who resign themselves to tackling these preliminaries are aiming ultimately at those essentials which give them their meaning. The goal is the rebuilding of German civilization, and this goal determines the whole process from the beginning, and in all subsequent details. We can talk about this goal, for it lies beyond the confused realities of the moment; we must do so, for the activity of the moment needs a timeless goal.

How then are we to define this goal of a new German education? What is that German to be like whom we hope in the end to see? We shall probably agree to describe him in a preliminary way as a citizen of the world. The German must again become capable of membership in the ideal community of nations. But suppose this ideal to be placed before the young German, and in general the Germans, of today and tomorrow: it must appear vague and unattractive to them. "What do you mean?" they will ask. "Are you talking about American world-capitalism? Or about Russian world-revolution? Or about the British Empire and Free Trade? World-citizen: citizen of which world?"

What we desire, and what we hope to offer, must be capable of maintaining itself in face of the German situation of to-morrow, and of being applied to that situation. Let us then try to visualize it. Immeasurable devastation; exhaustion everywhere, particularly

[1] This is the translation of an address, originally in German, which was written in January, 1945, at the invitation of a group of emigrants studying the problems of *German Education Reconstruction*. The obvious incompleteness of both the theory and the practical suggestions here sketched may be ascribed to the limitations of the set subject, which required a consideration of *'Bildung durch Geschichte'* in general, after the problems and requirements of the several school-subjects, and particularly of Modern History, had been discussed in detail.

The translation was produced in collaboration with W. A. Whitehouse, Chaplain of Mansfield College, Oxford. It was read at a meeting of the Oxford University Congregational Society on 29th April, 1945.

mental and spiritual exhaustion. One must reckon with extreme reactions; with indolence, perhaps with complete pacifism, but also with the opposite desire for revenge. An overwhelming sense of guilt may crush some to despair; it may drive others to some kind of Flagellantism, and to all forms of Mysticism. Against this there may arise a beggar's pride which idealizes one's own past and strives to keep it alive, intoxicating itself with the ideology of war-like heroism. And against all that we put the tame ideal of world-citizenship, an ideal so abundantly contradicted by the actual world situation. We do hold up this ideal. But if it is to become efficient we must make it more concrete.

The symptoms at which I have hinted are all products of resentment. Much may come out of resentment, but nothing good. The whole of Hitler's success lay in his instinctive and demonically accurate exploitation of all the possibilities of resentment. I see a great danger that a new appeal to resentment, say by the Churches or the Communists, might succeed, and that the political situation might promote such an appeal. This could only lead to new convulsions. In this atmosphere there can be no education and no creating of peace. One may hope, perhaps, that the appeal to resentment will be rejected, at least by those who are older. They may have had enough of it. We certainly are in search of that education which raises man above thrust and counter-thrust of resentment; which makes him sure of himself and of his actions, thus creating a being with whom it is possible to live.

For, of course, life goes on. Some, perhaps many, will be simply burnt out. But there is—there always is—a youth that wants to live; a new force seeking a goal. These youths have swallowed the perverse ideology of resentment, and they have witnessed its collapse. They are looking out, expectantly and critically. "World-citizenship" to them is as yet not even a word. Which call, what gospel, can we bring to them?

Well, *the* Gospel, of course. This, I expect, will be the answer of some convinced Christian. And indeed if people at last began to live according to the teaching of Jesus, all sorrows would be healed. Here and now there is room and desire for the message and the living witness, a desire as urgent as, or perhaps more urgent than ever. The field which lay fallow has been ploughed, the furrows have been drawn—deep furrows; sow your seed then, you true Christians. But where are these sowers? Where is the authentic, undiluted and dominant message, the all-embracing and irresistible appeal that makes old things new? There are, it is true, some individuals whose life is determined by the kernel of the Christian message, who spread round them the blessing and peace of genuine Christianity. Give them all possible scope! But we cannot hope that these few will be able to show to all the way

and the goal. The Gospel has been preached for two thousand years. Let us thank all those whose devotion has thrown some light into the darkness of despair; yet how great still is this darkness! Never has it been darker than now.

The Church was the bearer of the message which was to make light shine in the darkness. It has thereby become a historical phenomenon which cannot be overlooked, and as such we shall have to deal with it later on. But why still this darkness everywhere? The Church cannot escape responsibility for it. We are not called, I least of all, to sit in judgment upon it. But we are trying to find those who are able, and therefore entitled, to define the guiding ideal of the new German education. And it follows that the Church of today is not able to do this. It lacks as yet the living and commanding Word which could give coherence and purpose to all the isolated fragments; no sophistry and no claims of authority can replace it.

Who then will show us the universal goal which would lend concreteness and direction to the work of the educator? The world-citizen is our aim. Can we then look for counsel and a norm from the teaching of citizenship, that is, from that sociology which nowadays is held in such high esteem, particularly in America? I believe indeed that we can expect useful advice in some details. But no more; not those essentials which we are seeking. Much that this branch of learning produces reduces itself to shallow banality, wrapped in pretentious jargon. There remains first a sector of historical study; it is an important one, and we shall have to come back to it; and secondly, the description and comparison of contemporary forms of society. This indeed is part of the material by which we want to educate our world-citizen. But it is material, not an ideal; a sector and not a whole. Sociology by itself cannot set the goal for life or education. It is, in its essence, historical and descriptive, not normative.

Who sets the general norm? Our search leads us to the door of philosophy. We knock, and it is opened unto us; we ask and we are answered—not an answer, however, but answers. There is a twitter of many feeble voices quarrelling with each other. And we resign. No philosophy nowadays is vital and comprehensive enough to set the general goal for education.

Where indeed is there nowadays a truth unconditionally valid? Let us turn to science. There is certainty. Certainty about triangles and squares; perhaps also about atoms and stars. But we do not learn from it what we need, namely, the *ars recte vivendi*. The great scientist indeed gains his *religio* through his researches. Meantime the others are solving problems of detail without relating them to the whole. For the mass it is a technique for the technician. Atoms are split, and our world splits with them. For *techne*, as

Plato has taught us and what he said is terribly confirmed by experience, can be used for evil as well as for good. Science then is a supreme means of education, but not its goal.

How depressing is this round of calls! Schiller was once faced with this same problem. He gave his solution in the "Letters on Æsthetic Education". They are perhaps the most beautiful and the most important of his writings. We shall be well-advised always to keep his teaching in mind and to learn from him. He indeed fancied that he had set the norm for all education. Ruskin in England and Lichtwark in Germany tried it out—and thereby refuted it. The upshot of it was that art as a way and goal for the mass, or even for the gifted part of it, must unfortunately be dismissed as utopian.

Which is the living nucleus round which the fragmentary particles of contemporary existence can crystallize? The Communist has his answer ready. He points to the economic basis of all human phenomena. In his society (if it sticks to the textbook) the product of the economic process is educated for the economic process. If this exhausts the problem, then the problem is indeed solved. He who believes in this solution may proceed on this principle to select his subject matter, to reform his method, and to define his aim. It will look poor enough, for it is *pars pro toto*. What we mean by culture (*Bildung*) has no place in it. The basic theory thus applied becomes more utopian than any other. Supposing the tremendous economic problem to be settled with the help of this economic theory (and that is quite possible, and would be a good thing), we should only be at the beginning of the problem with which we are dealing.

Who then is to define the goal and the basic meaning for the process of education?

I am not going to offer history as the panacea. We have all read our Nietzsche and Max Weber. And yet the mere mention of history brings us closer to our theme, and perhaps closer to the solution of our essential preliminary question.

So far, our survey disposes us to modesty. We know goals, but not the goal; norms, but not the norm; truths, but not the truth. Then how are we to educate? Let us give up this search for the clearly defined goal, which is denied to us by the confused time in which we live. The ground on which we can stand and act we attain by asking: What is *Bildung*?

Let us hear what Kerschensteiner has to say: *Bildung*, according to this Director of Education for Munich, takes place from the subject of *Bildung* to the object of *Bildung* by means of the means of *Bildung*. The subject is the teacher; the object is the pupil; the means are the subjects taught. Through them, *Bildung* flows from the subject to the object.

This is evidently grotesque. The great merits of Kerschensteiner

are certainly not in his theory of *Bildung,* which illustrates most painfully that distortion of standards peculiar to a long teaching career. On this theory the great products of the spirit, say the *Œdipus, Hamlet,* and *Faust,* become tubes by means of which the big barrage balloon (the teacher as subject) inflates the little toy balloon (the pupil as object) to produce a reduced image of himself.

The perverse absurdity of this conception need not be elaborated. It can, however, serve to remind us of the true proportions. If we turn Kerschensteiner upside down, then he is the right way up, and the questions with which we have so far been juggling will solve themselves.

Bildung is neither a thing nor a static condition. Thus far Kerschensteiner is right. It is an infinite process. In this process the teacher is almost nothing; the pupil little; and the spirit almost everything. To the spirit we are all answerable, not to any human being, and not to any doctrine. The spirit is an eternal reality independent of us. Our responsibility is that it should act upon us and upon our age. *Bildung* is that activity through which we open ourselves to the spirit, and let ourselves be formed by it. History, finally, is the great reservoir of spirit objectified. The possibility of *Bildung* lies in the readiness of the soul for the spirit and in that receptivity by virtue of which the soul is moved to absorb, to grow, and thus to find its own form. We cannot, we need not, we must not seek an aim external to this. It is given in the potentiality of every single soul, which is alive just in so far as this potentiality is actualized. There is education, and an aim for education, as long as we remain aware of what "soul" means. Once we forget this, our tale is finished.

Now this, perhaps, needs some elaboration. As usual, Goethe has said what I am trying to say, in a simpler, more comprehensive, and more concentrated way:

> Das Wahre war schon längst gefunden,
> Hat edle Geisterschaft verbunden;
> Das alte Wahre fass es an.
>
> (The True has long ago been found,
> A noble fellowship has bound;
> Grasp then that old, that True.)

All that I want to say could be given by interpretation of these lines. But let us continue to reason in our own way.

Certainly there is no education without an aim for education. The goal is the beginning and the end. He who does not know the goal towards which he is working had better leave the work alone. Are we, then, in the general confusion of our day, forced to declare our bankruptcy? For with a norm of our own, which is not binding upon all, we can perhaps live ourselves, but we cannot set the goal,

the method, and the details of a universal education. Are we really as poor as that? Not quite. If we cannot honestly claim the universal truth for ourselves, we still know that there is truth. If the norm of our existence cannot bind all, we still know there is right and wrong. If we cannot demand that all should worship our God, we still know that there is a divine reality.

This is enough. If I am not mistaken, the German pupil in future will not quarrel with us because we do not present him with a new idol. Let us then help him to find, on his own, that realization of the Absolute, which will bind him. We cannot knead souls into the shape demanded by our own desire or by some political dictate. But we can care that the potencies of the new soul should develop beautifully, and we can prevent them from being crippled, from withering, and from dying. The wings of the soul, says Plato, grow in contemplating the Ideas. The young soul finds itself in meeting with the realizations of the spirit. The educator prepares the pupil for this meeting, and guides him to it. What does it matter that neither the pupil nor himself is held by any dogma? They are both for ever learners; servants of the Ideas.

The Ideas are not in this world. Their reflection is in nature and in history. Our subject, at the moment, is history, a realm in which the spirit realizes itself.

Teacher and pupil are connected as servants, as slaves, of the spirit. *"Nos sumus filii et successores"*, said Roger Bacon. Humbled, perhaps burdened, with the wealth of tradition—and immeasurably enriched by this inheritance. It is, however, for each one to make it his own:

> What from thy sires thou hast, make thine indeed,
> Ere it amongst thy goods thou number.

We must stimulate, widen, and form our own little vitality by the living force which is embodied in this inheritance. This applies both to the individual and to the community. Germany must regain its true self. Thus the endless confusion, distress, and guilt, of the time may finally become a blessing. Something like this did happen after the Thirty-Years-War, and again after the breakdown in the Napoleonic era. The silly mirage of political power has enticed the Germans to desert their real destiny. The present collapse must make them recollect their true self. In remembering himself the German remembers the spirit. Once again the hardest discipline must make him regain in spiritual values what he has lost in material ones. The schools must help him to reach this goal. The pupil's true self is spirit; that is why we lead him to where spirit has become form. But this in itself achieves little or nothing. Neither a paralysed attitude of adoration, nor impassioned rhetoric, can serve to kindle the spark by which forming power leaps from that which has form to that which awaits form. There we need labour,

long labour, and hard service. Then indeed the vital grasping of a single spiritual object becomes fruitful, as the superficial glance at a thousand such is not.

So far we have equated the sphere of history with that commonly assigned to all the humanities, and for a while we shall continue to do so. We have stated that the task of education is to evoke form through spirit. Spirit is timeless; its realizations happen in time: they are history. They soar up into the timeless and point to it: herein lies their formative power. We meet them in time, and our approach to them is determined by time. By the way—of course we know nothing about Beethoven's Eroica simply through being told that initially it was dedicated to Napoleon; nor does the date, A.D. 1603, help us in the least to understand Hamlet. And quite generally a lot of falsification and misunderstanding has come from the attempt to find contemporary references in the timeless masterpieces. In its entirety, every great creation is the product, the testament, and the eternity, of its epoch. In this sense Shakespeare and Beethoven are history, as are the Parthenon, the Battle of Marathon, and also the Gospels.

"The formation of the soul through meeting objectified spirit" is the sufficient formula. The form of the individual soul awakens, grows, and fulfils itself in contemplating and grasping the eternal form. The soul, striving to understand what it contemplates, comes to understand itself. Cognition is inseparable from self-recognition; no object is without a subject. Self-knowledge, in contrasting the little "I" with the great "Thou", reminds man of his limitations and leads him to reverence. Thus the soul is prepared to recognize its cognate and to respect what is other than itself; to clarify itself in face of both these, and to tackle its own task. "Know thyself, and leave in peace with the world (*Goethe*): there we have the mould for our German world-citizen.

Of that "history" which is to educate the German world-citizen, the actual teaching of history provides only a small part, and this not the most important part, though indispensable. Primarily and essentially it is propædeutic. It tells the neophyte the names and places of those events which call for his attention; it orientates him in the boundless and confusing manifold of the new region, and gives him an inkling of the continuity of being, and of his own place within it. The basis of such direction is provided by chronology. Thus the teaching of history together with geography sets up the framework which the other branches of learning are to fill. I regard this as the main task of the teaching of history, but it is certainly not its only task. An acquaintance with political and cultural development of one's own people and of other peoples, provides the sub-stratum of that world-citizenship which is our goal. Political judgment and social responsibility ought to mature in the

course of acquantance with political and social phenomena from Hosea and Hesiod down to Beveridge. The unity of European history, once it is grasped and understood—this, though, is not the peculiar object of history teaching alone—should immunize the pupil against excesses of a foolish nationalism. And if he has once understood the method of historical criticism he is secure against perversions of historical theory like Chamberlain's and Rosenberg's, not to mention newspaper propaganda. Goethe once found that "the best in history is the enthusiasm which it evokes". I do not know that this *is* the best, but the fact of such enthusiasm is there, and much depends upon the teacher to make it fruitful for good. To be enthusiastic about Pericles or Augustus, Henry IV or Thomas Becket, Lincoln or Gladstone, might well open the way to that realm which we desire our pupil to enter. The dangers of this kind of enthusiasm are obvious. It is necessarily uncritical, and therefore may be misguided.

The framework erected by the teaching of history will contain the image of that spiritual world which has been realized in history. Let us beware lest it become a kaleidoscope, entertaining for superficial diversion but useless or even discouraging to the desire for *Bildung*. Let us again take counsel from Goethe: "To know and to do one thing properly gives greater *Bildung* than a hundred treated lightly". If we take this literally we shall end in that specialization which is the glory and the condemnation of modern barbarism. If, on the other hand, we reject Goethe's maxim, we are threatened with that "knowledge of many things" which, as Heraclitus said, does not teach sense. As usual the truth might lie in the plain and reasonable Aristotelian mean. But this mean is a hairsbreadth, *"ultra citraque nequit consistere rectum"*. How are we to strike it? The realizations of the spirit are innumerable. By which rule do we make our selection? The education of youth is our aim. We leave out therefore what is unsuited to this. On this principle we get rid of many things, beginning with Cicero's philosophical writings down to naturalistic and the most recent German poetry. But we cannot find what we want simply by elimination. What is our positive principle of selection?

We select (a) what concerns us, and (b) what has symbolical value.

We do not presume to evaluate Lao-Tse over against Socrates, Li-Tai-Pe against Goethe, or Hammurabi against Charlemagne. But we may—indeed we must—ask: What can serve best to form the soul of the German world-citizen, to awaken it to self-consciousness, and to a knowledge of its status in, over against, and with the world?

Like seeks like; a cognate calls for its cognate. Were there no unity of the European spirit we should thereby be thrown back

upon what is merely national. However, since the days of Theodoric there has not been an autochthonous German culture. German civilization is one characteristic form of Western civilization. The roots of the latter are in Athens, Jerusalem, and Rome. In all ages and in all its phases, this multiform plant called European civilization has been enriched and determined by the circulation of the sap in all its branches, and the continuous nutriment drawn from its threefold root. Among the quarrelling brethren this is particularly true for the Germans. There would be no Luther without Augustine, no Lessing without the English writers, no Goethe without the Greeks. Barbarossa proclaimed himself Cæsar Augustus; Frederick the Great never grew out of the French school. In architecture and music, in art and philosophy, there is not one representative German work that did not grow from a foreign root. Their German character is not diminished, but created, by this fact. Appropriation and development are the essence of this character. As long as there remained a German culture, it rested on the tradition of the Church and classical antiquity, and was constantly stimulated by the products of neighbouring peoples. What has been confirmed throughout fifteen hundred years is valid. The German is European by nature. Stimulus and nourishment for the German soul therefore will be found in the great realizations of the European spirit; in the first instance, by the oldest such, that is the Greek and the Jewish, because they are the most powerful and influential; and by the German ones, as being most closely related.

In this sphere, it is the symbolic which we regard as formative. The school which we visualize is a place for education, not for vocational training. In its classical branch, it does not breed classical philologists; in science, not engineers; in gymnastics, not acrobats; but always and throughout it strives to realize the German species of the genus man. It is with man, with the soul, that teaching is concerned, in mathematics as well as in that history of which I am speaking. The soul lives by the vision of symbolical forms. By this I mean such realizations of the spirit as, in one limited shape, can present to the soul a suggestive type of the Absolute—a limited infinity. If you have grasped the essence of a chemical formula, you gain nothing through learning by heart five hundred more. The one Cæsar, or Augustus, or Frederick, known through and through, saves you five hundred other kings. If you have given half a year in order properly to understand (not to spoil) the Œdipus or Hamlet, this can stand for the whole of Sophocles and Shakespeare. One Gospel, one Pauline letter, one Platonic dialogue, not drilled in and not ruined by sermonizing, but thoroughly interpreted and understood, dispenses you from the rest; not because they all are identical—of course they are not—

but because every one of them represents that limited infinity which educates, *i.e.*, opens the eyes of the soul.

What a blessing that there are so many such spiritual realities! If the pupil has learnt to see by means of one of them, we can leave it to him to proceed in this field on his own. Happy, too, is the teacher who need not blunt his own keenness by constantly returning to the same old object. This, of course, is not to say that for further edification, penetration, and practice, we may not consider other works of the same type. But the one work, or fact, or person is decisive, whose symbolical form has been grasped. We must not expect it always to be the first which is attempted.

And now, almost inadvertently, we have got down to practical matters.

The subjects which matter for us emerge out of what has been said. If you approve of it, you will agree that there is no German education without a living encounter, first, with antiquity. In earnest this takes place only through the medium of the languages. Greek and Latin must so be learned that the great works of ancient literature can really be read. All other considerations can and must be sacrificed to this one purpose; the necessary minimum of grammatical drill and translation into the languages being determined by the requirements of such reading. Any teaching is useless which does not lead to this goal. The small amount of Latin which used to be learnt in Germany for the Intermediate Examination, and in England for the School Certificate, is worse than a waste of time: it is a positive deterrent. We must not, however, expose ourselves to the charge of Utopianism. I am quite positive indeed that there is no true German culture without the ancient languages. I must, however, admit, that I shall not be able to impose this view as the general norm. If then there is any cogency in our previous considerations, let us seek the second best, a substitute for those whom we may not conduct to the sources themselves. There is first, and most essential, the teaching of ancient history. Here, as throughout, it gives the framework and introduction. But it means more than that. Must it again be urged that ancient history is the only one which admits of a total survey of a complete period of world history; that its remoteness from our own period gives a unique chance of objective presentation, while its comparative narrowness eases the task of interpretation? Finally, that all essential forms of political theory and reality have been lived and described by the Greeks; with that precise concentration upon what is typical, which is the unique gift of this people—in contrast to all their successors, and in particular the modern sociologists? Solon and Gracchus, Pericles and Augustus, Alexander and the Antonines, are so many teachers of political reality.

In particular, I wish we could find an opportunity to read, if need be in a translation, at least one book of Aristotle's Politics.

The tales of gods and heroes by no means exhaust the range of ancient religion, but how miserably poor that German would be to whom Clytemnestra and Hecuba were simply Hecuba (in the sense of the philistine's misunderstanding of Hamlet), and Apollo and Electra nothing but the name of his cinema! Further, where there are courses on art, there should be exercise in the contemplation and understanding of ancient works of art as one main field. Last and most important, we have the literature. We are all agreed about the inevitable inadequacy of any translation, yet we must use them. A master who knows the language can use translations to good effect. Including Plato and Aristotle, this means a lot of material. It is really more than can be tackled in the German lessons. It implies therefore a special period for Ancient Culture. The best man available ought to give this lesson, not a stop-gap. In Copenhagen it is done by the University Professor of Greek, and he and his pupils enjoy it thoroughly.

After Athens, Jerusalem. For the sake of orientation, we do not need details about the military exploits of Tiglath Pileser and Supilulilluma. But we do need the background of ancient oriental reality. This will form the first chapter of ancient history. Here again, then, history sets up the framework. Who is to fill it in? The traditional teaching of religion as a rule was inadvertently designed to block the view of that spiritual reality which is contained in the Bible. Yet let us not be deterred. We leave open the necessary two weekly periods. If the theologian is available to whom the pupils are glad to go, they are his. If not, let that master do it who can do it. If we have not got one, we give it up. Here as everywhere else, perhaps even more so, the rule should be that we would rather give no teaching than bad teaching. And to give good teaching means, here as throughout, to liberate the pupil for the vision of the Idea. It certainly does not mean to enslave him with the demands of dogma, or to twist his mind with tendencious apologetics. The object of study is the text. It is just as important as with the Greek classics that the Old Testament should be read in the original, but the chances of this hope being generally realized are here, unfortunately, still much smaller. And yet Hebrew ought at least to be optional. As for the New Testament, those who learn Greek ought to read at least one Gospel and one Epistle in the original. This should be done in the Sixth Form; thoroughly, with a master who really understands it. Then the gain is just as great as with classical works, for the New Testament is in fact as untranslatable as Sophocles. But so long as one does not know much Greek, the alleged reading of the original becomes a farce, for then it means only to read the familiar version

into the original. Then better a translation, and, for thorough interpretation, not Luther or the Authorized Version, but the best modern translation, with commentary.

The central place in the basic teaching is occupied by the German lessons. This is a matter of course and requires no elaborate justification. However, our subject is not yet exhausted. The historical culture about which we have been speaking is meant to lead the potential German world-citizen to self-knowledge, that is to know himself in his world and in *the* world. This implies the teaching of political life, at one compulsory lesson weekly in the upper forms. Here we can learn much from the English teaching of civics. It implies, further, a knowledge of the world beyond our own four walls. This is provided first by geography, and secondly by the compulsory teaching of one modern language. For reasons which are well known, this is likely to be English, unless perhaps it should turn out to be Russian. And finally, here lies the other great task of history teaching. History begins with local history; in the upper forms it develops into European, and then into world history. The recognition of the permanent interdependence of international life—if indeed it comes to be properly recognized—must turn the nationalist into a world-citizen.

From the pædagogical point of view the history teacher labours under one great disadvantage. Inevitably history teaching consists largely in the transmission of facts. This means little scope for the pupil's initiative. The experienced teacher knows how to obviate this danger up to a point. He will encourage independent accounts, both oral and written, as well as private reading with reports on it. Occasionally he will use sources and other illustrations, and discuss those problems which came to concrete expression in historical events. One more suggestion: in political history also, there are happenings, persons, epochs, of symbolical quality. We must not, indeed, concentrate exclusively on these. Continuity is of the essence of history. There is nothing more damnable than the customary leap from Alexander to Romulus (the result of which is that one never grasps what the Greeks were doing whilst the Romans were battling with the Gauls, Samnites and Carthaginians), or from Constantine to the Ancient Germans in the West and—much later—to the Turks in the East. If then there must indeed be continuity, yet we must not aim at exhaustive completeness. Never again do we want to learn the names and dates of the Electors of Brandenburg—though the need for some chronological ladder may justify the names and dates of the English monarchs in the English situation. Thus we can save the time needed in the Sixth Form for treating in detail one symbolical event. And there, such an event should be chosen in which the interrelation of European history strikes the eye; *e.g.*, the age of the Reformation, or Cromwell, or

the French Revolution. There one carefully limited sector ought to be treated on a basis of sources, and in such a way as to make clear the essence and method of historical criticism. This method ought to be the dominant one in special optional courses, but it should appear at least once in the general historical teaching. It does not matter if a whole term is spent in the study of one important happening or one person.

Whichever form of school life we choose, and whatever subjects we teach, the essential thing is that whatever we offer should be good, no, excellent. The quantity does not matter. Quality is everything. We must never again slide into that traditional state of affairs when the gifted pupil considers it to be a piece of good luck that the school does not deal with those subjects which concern him most, when in fact everything dies upon which the school lays its dead cold hand. Good teachers will always be a rarity, and particularly so in the Germany of tomorrow. Little but good is better than much that is bad. In principle the school ought to impose as little as possible, whilst offering as much as possible. Under no circumstances should bad teaching be given simply to fill up time. Never must a bad teacher be let loose upon the youth just because there is no good one available. Better an honest bankruptcy than a fallacious solvency. By bad teaching we cannot get youth where we want it to be. Rather we thereby discredit our goal.

Thus we are being led to the other side of the practical problem, or rather to its centre. Every school reform begins and ends with the quality of the teacher. Questions of organization, the selection of subjects to be taught, the method and the ideal of education, are not indeed irrelevant, but are not in the end decisive. Along any way the good teacher finds heaven, and the bad one hell. Whence then are we to get good teachers? That depends upon the university; upon the selection and efficiency of the teachers there; and upon the unrelenting will which is not deflected from the quest for the highest standard by any emergency.

It follows that the university teacher must be in a position to do his work properly (and is it not fortunate that the apparatus of the humanist is so much cheaper than that of the scientist?), and the same applies to the school teacher. Here there must be no economy measures. Certainly one should also do something to teach the art of teaching, but the decisive thing is that the future teacher must learn what "Wissenschaft" is (namely, the resolute quest for truth), and that he has learned to apply its methods; for what he is to give is, in the last resort, this: "Wissenschaft"; not indeed its results, but its method.

I have ventured to fix the limits of my subject rather widely, and must be prepared to meet fundamental objections. The ideal of humanist and historical culture might be challenged by the

opposite ideal of a radically unhistorical culture. I await the challenge with composure. I have seen what comes of this. *"Nos sumus filii et successores"*. This may be a burden, but it is a unique treasure; a task set and the way of self-realization:

Wer nicht von dreitausend Jahren
Sich weiss Rechenschaft zu geben,
Bleib' im Dunkeln, unerfahren,
Mag von Tag zu Tage leben.
(*Goethe*).

He who of three thousand years
No reckoning can give,
Inexperienced, in the dark,
From day to day must live.

Our readers will welcome *Reconciling the World* (Independent Press, 5s.), by Dr. Albert Peel, which is especially suitable for Lenten reading. It consists largely of Holy Week sermons and addresses delivered in various parts of America. Dr. Peel relates the Gospel to the problems which press upon us most heavily in such times as these. In other addresses, delivered in Great Britain, he deals with the work and witness of the Church. Dr. Peel, as our readers know, is always stimulating, and those who turn to this book with expectation will not be disappointed. L. J. T.

THE DOCTRINE OF THE CHURCH AND CONGREGATIONALISM

By A. J. B. Higgins, M.A., B.D., Ph.D.

The purpose of this article is to summarize the historic doctrine of the Church upon which Congregationalism is founded. Opinions may differ as to how far that conception of the Church is valid now, but at least no one will deny that, at a time when union with the Presbyterian Church of England is being considered, a clear understanding of our roots is necessary. In the writer's view such a union is possible without the surrender of anything which is really vital in our heritage. Although much of what is here said is academic in emphasis, that emphasis is a necessary preliminary to effective action. It must also be constantly borne in mind that, however desirable our, or any other, idea of the Church may be, *ubi non Christus, ibi non ecclesia.*

A beginning may be made from the recognition that all Christians are agreed that what the world in its present state of political, economic, moral, and religious confusion, is most in need of is the Christian Gospel. They are agreed that no new world order will endure unless based on the Christian principles of obedience to God, respect for the individual, and the sympathetic concern of peoples throughout the world with one another's problems and difficulties. But in order that this Christian Gospel may be adequately presented, and these Christian principles proclaimed to men, it is realized that the various branches of the universal Church must attain to a deeper understanding of each other's positions in the realms of Faith and Order. Only under these circumstances can they speak and work with something approaching unanimity. Dr. R. Newton Flew says: "It had become clear that there was only one great Christian doctrine, that of the nature of the Church, which really divided the different communions from one another[1]". And E. A. Payne, at the end of his book *The Free Church Tradition in the Life of England* (p. 154), remarks that Free Churchmen "must renew their own life by hard thinking about theological issues, particularly those connected with the doctrine of the Church". The doctrine of the Church is far from being a matter of merely academic interest.

1. *Church Order in the New Testament.*

We read that Paul and Barnabas appointed elders in every Church (*Acts* 14[23]). Paul sent for the elders at Ephesus when he

[1] *Jesus and His Church*, 2nd ed., 1943, p. 9.

arrived at Miletus (*Acts* 20[17]). In verse 28 these elders are called "bishops" (episcopoi), a word which describes their function of pastoral oversight (episcopein), as "elders" or "presbyters" is the title of their office. These presbyter-bishops appear also in *Titus* 1[5, 7]. They are called "bishops" only in the address in *Philipp.* Though only one bishop is mentioned in *1 Tim.* 3[1f], it is clear, from the closely parallel passage in *Titus*, already mentioned, that a presbyter-bishop is meant, not a monarchical bishop. In *1 Peter* 5[1f] the elders seem to be paid[2].

There were deacons at Philippi (*Philipp.* 1[1]) and at Ephesus (*1 Tim.* 3[8, 10, 12, 13]), and perhaps at Jerusalem also, if the Seven appointed in *Acts* 6[1ff] are to be identified as deacons[3]. The office of deacon later became general.

It is in Ignatius of Antioch (c. A.D. 115) that we first meet the monarchical bishop, though James of Jerusalem resembles him very closely, and Streeter supposed that John the Elder, the author of the Johannine Epistles, was bishop of Ephesus and claimed as such a position of precedence among the bishops of the local Churches in Asia Minor. Episcopacy as we see it in Ignatius was a natural development from the practice of one of the board of elders being elected as the president. Later still the monarchical bishop developed into the diocesan bishop.

All the New Testament Churches were independent and autonomous, though they co-operated for certain purposes, as in the raising of collections for Jerusalem by the Churches of Macedonia, Achæa, and Galatia (*Acts* 24[17], *Rom.* 15[26], *1 Cor.* 16[1-4], *2 Cor.* 8[f]).

We thus see in the New Testament the beginnings of Church orders now known as Presbyterian, Episcopal, and Independent, and Streeter's conclusion is: "You have all won, and you shall all have prizes". Supporters of each of these three types of Church polity find authority for their own particular kind of organization in the New Testament, and Congregationalists have not lagged behind in this respect. Even if we have good support for our belief that our own polity is closer to the primitive one than the others, that in itself would be insufficient reason for its retention now.

2. *The New Testament Doctrine of the Church.*

The important thing is not mere order, but the doctrine of the Church which is expressed in the order. The teachings of Paul and other New Testament writers and indeed of all subsequent Christian teachers must be tested by their consonance with, or legitimate development of, the teachings of Christ Himself. So also in studying the doctrine of the Church it is not enough to go back to our Inde-

2 *Cf.* Bigg, *ad. loc.* in *I.C.C.*

3 Streeter accepted the identification; R. Newton Flew, *op. cit.*, p. 138, is against it.

pendent forefathers or to the Reformation or to the undivided Church. We must start with the foundation and with the Founder.

Doubts have indeed been expressed (by such scholars as Harnack and E. F. Scott) whether Christ intended to found a Church at all. It is well known that the word *ecclesia* occurs only twice in the Gospels, in *Matthew* 16^{18} and 18^{17}. "Thou art Peter, and upon this rock I will build my *ecclesia*". Dr. R. Newton Flew, in his important book already mentioned, supports the genuineness of these words in *Matthew* 16^{18}, not so much as the foundation of his view that Christ did indeed found a Church, but rather as evidence confirmatory of what is to be found in His teaching. The present writer is inclined to agree with Dr. Flew that this saying is authentic but has not been preserved by the evangelist in its original context. What did Christ mean by *ecclesia*? In the Septuagint *ecclesia* is the Greek rendering of the Hebrew word *qahal,* "holy congregation", the people of Israel, so to speak, in their religious capacity. When Christ founded a new *ecclesia,* that is what He meant—a new community, a New Israel. Therefore His conception of the *ecclesia* He was founding would inevitably be coloured by His conception of the already-existing *ecclesia,* the people of Israel. "Certainly each local community" (*i.e.*, synagogue) "regarded itself as one with the whole of the Jewish people and as a microcosm of Judaism" (R. Newton Flew, *op. cit.* p. 90). Christ believed Himself to be initiating a New Israel consisting not of natural descendants of Abraham, but of those who did God's will, whose obedience was pledged by the blood of the New Covenant (*cf. Exod.* 24^{7f}). Of this new *ecclesia* the Twelve were the earnest, or, to put it in two other ways, the first local "synagogue" representing this future new *ecclesia;* the microcosm of the coming nation-wide or even world-wide community. Therefore to Him the basis was not the local community, but the whole New Israel of God, of which the chosen disciples were the first microcosm or local manifestation. The head of this first Church was of course Christ Himself, because He was to be the head of the new universal Church. And so it was that the first Christian creed was "Jesus is Lord"—He was the sole authority to whom the first Churches looked. They repudiated any other authority in their Church life, whether civil or ecclesiastical.

3. *The Loss and Recovery of the New Testament Doctrine of the Church.*

In the course of the centuries the Church departed further and further from its original purity. In due course the inevitable protest came against the domination of an all-powerful hierarchical Roman Church. The English Reformation, however, took the form of an exchange of the authority of the Pope over the Church for that of the state and of Henry VIII. The Act of Supremacy in 1534

made that clear. Henry in any case was not a real Protestant. G. M. Trevelyan[4] speaks of "just that amount of religious change which Henry VIII, a child of the new learning, approved—the diffusion of the English Bible among all classes, the destruction of the cruder forms of idolatry and relic-mongering, the substitution at Oxford and Cambridge of Renaissance scholarship for scholastic philosophy and Canon Law—measures which constituted in Henry's eyes an orthodox and Catholic reform. Having done all this, he continued to abhor and persecute Protestants. . . . " But as early as this the first glimmers of the return to light of the lost New Testament idea of the Church were appearing: the influence of the Anabaptist gathered Churches was beginning to be felt. Under Edward VI more energetic moves were made towards Protestantism, *e.g.*, in the destruction of images and the substitution in 1548 of an English Prayer Book for the Roman Missal and Breviary. Some have seen the first Nonconformists in those who held secret meetings for worship from this date in defiance of the demand for conformity with the Prayer Book, and in defence of the principle of religious freedom. The reign of the Roman Catholic Mary caused the flight of many Protestants to the Continent, from which they returned on the accession of Elizabeth imbued with Genevan Calvinism. As the late Bernard Manning rightly said, Congregationalism did not come out of Anglicanism. "Our specific form of churchmanship is at least as old as the historic Anglican Settlement. I should claim indeed that it is older, that it goes back to Geneva—to say nothing of the New Testament[5]". These "Puritans" looked askance at what they considered Romish tendencies in the English Church. They desired purity of worship on Genevan lines, and at the same time independence of state and external ecclesiastical control. "Calvinistic Puritanism preceded Separatism". The Reformation in England, in their view, had not been sufficiently thorough. It was Elizabeth's determination to secure Uniformity which produced Separatism. We may see forerunners of Congregationalism in such communities as the Plumbers' Hall congregation in London in 1567. But Robert Browne of Norwich (1581) is commonly regarded as the first Congregationalist in the modern sense of the term, with his dominant notion of the "gathered" Church. The immediate origin of the recovery of the New Testament doctrine of the Church is to be traced to Calvinism, but it found its historic expression, with its emphasis on subjection to Christ alone, in opposition to state or other external control.

4. *What is a Congregational Church?*

It has already been pointed out that the Jewish conception of the synagogue was that it was a microcosm of Judaism, and that this

[4] *English Social History*, 1944, p. 101.
[5] *Essays in Orthodox Dissent*, p. 145.

microcosm idea, because of the close connection of the Old and the New Israel, is fundamental also to the New Testament doctrine of the Church. "The new religion did not start as a group of conventicle cult-communities[6]". The *ecclesia* is in New Testament usage either the Church universal, or the local group; but the former is the basis, the latter its reproduction on a minute scale.

There are two quotations, commonly regarded as tenets of Congregationalism, the examination of which will facilitate this discussion.

(*a*) "Where two or three are gathered together in my name, there am I in the midst of them" (*Matthew* 18^{20}). Some words of Dr. N. Micklem's on this passage are worth quoting[7]. "Again and again the text is expounded thus: Where two or three are gathered in the Name, there is Christ: Where Christ is in the midst of His people, there is the Church: Therefore, where two or three are gathered in the Name, there is the Church. So far the argument is cogent and unexceptional, but a further conclusion is drawn from it: Therefore, two or three gathered in the Name constitute a church. This conclusion does not follow, nor is it a principle of Congregationalism. To say that where two or three are gathered in the Name, there is *the* Church, is one thing; to say that two or three gathered in the Name constitutes *a* church is another. The latter does not follow from the former". As an example of this misconception of the nature of Congregational polity we may cite A. C. Headlam's reference to Congregationalism: "When two or three meet together in Christ's Name He is in the midst of them. *These constitute a Church*[8]" (italics mine). No one would imagine that the local Women's Guild or Men's Class, assembled together in Christ's name, was in itself a Church, though it forms part of the local Church to which its members belong. So it is not legitimate to imagine that any company of people banded together, even in Christ's name, are really a Church, even though they may claim that name for themselves. If they are together in Christ's name, *i.e.*, in willing obedience to Him, they are of the Church universal, but not a Church in themselves[9]. Indeed, if *Matthew* 18^{20} is examined in its context, it is clear that the "two or three" cannot be a Church, for the verse is given as the explanation of the effective agreement of two disciples on any matter in the

6 J. Weiss, quoted by R. Newton Flew, *op. cit.*, p. 16.

7 *Congregationalism Today*, 1937, p. 6.

8 *The Doctrine of the Church*, 1920, p. 200.

9 The Society of Friends as a separate body is certainly part of the Church, but not a Church in itself. Indeed, the Friends do not call themselves a Church. I should regard the Society of Friends as the Church in its non-sacramental aspect: just as the individual Congregational Church, which sometimes meets for the proclamation of the Word or for participation in the Sacrament of the Lord's Supper, at other times meets for other purposes, *e.g.*, for review of its internal administration in Church Meeting. But it is still the local Church, although *at that point* it is concerned with something other than the Word or Sacrament.

previous verse. The (local) Church itself is referred to in verse 17 ("tell it unto the church").

(*b*) *"Ubi Christus, ibi ecclesia"*. These words are an incomplete Latin translation from Greek of a passage in Ignatius' *Epistle to the Smyrnæans* (8): "Wheresoever the bishop shall appear, there let the people be; even as where Christ Jesus may be, there is the universal Church (*catholikē ecclesia*)". The omission of the word "catholic" or "universal" in the Latin tag causes misunderstanding of Ignatius' meaning, which, as Lightfoot explains, is this: "The bishop, argues Ignatius, is the centre of each individual Church, as Jesus Christ is the centre of the universal Church[10]". Of course, the aim of Ignatius is to emphasize the importance of the bishop, but he simply does not say that the presence of Christ constitutes *a* Church. What he does say is that wherever Christ is there the *universal* Church is represented.

So far the results of this discussion have been that the conception of the local Church as a microcosm of the universal Church is fundamental to the true New Testament idea; and that the presence of Christ does not alone make a gathering of people into a Church. The next step is to show that Congregationalism, when properly understood, preserves this basic microcosmic idea, and therefore, whatever may be said of other Church polities, has a correct understanding of what it is that constitutes a (local) Church.

The Church is the New Israel of God. Its rule of faith is the Word delivered by the Apostles, by which it lives and which it proclaims. The Church owes allegiance and obedience to Jesus Christ as Lord. His blood is the seal of the New Covenant, hence the central place of the Lord's Supper. The Word and Sacraments are therefore fundamental, and the universal, Catholic Church is always at some point proclaiming the Word and observing the Sacraments. The central idea of the Congregational or Independent system is that each individual Church must be so constituted that it can itself independently preach the Word and administer the Sacraments. In the Church as a whole there was need not only of the people, but of a Ministry[11] specially trained and set aside to proclaim the Word, to help the people to live in accordance with the rule of faith, and to administer the Sacraments. It was natural and necessary that there should be a Ministry. "How shall they hear without a preacher?" (*Rom.* 10[14]). "God hath set some in the church, first

10 *The Apostolic Fathers*, II, ii (2nd ed.), p. 310.

11 By Ministry in the sense of Ministry of the Word and Sacraments is meant a Ministry comprising not only men and women with a College or University training, but (a feature of our history not to be forgotten) men (or women) whom any particular Churches may choose from their own numbers or from outside as being fit to exercise this office. No one will under-estimate or depreciate the work of such "lay" Pastors. But it is best when the Pastor is free from all other employment to devote all his time and energies to the work of the Church which has elected him. This is the justification of the "professional" Ministry.

apostles, secondly prophets, thirdly teachers", etc. (*1 Cor.* 12^{28}; *cf. Eph.* 4^{11}, *Rom.* 12^{6-8}). If then the local Church is independent and a microcosm of the universal Church, these ministerial functions must be carried out by it. Only thus is it a true Catholic Church.

Calvin's polity, comprising pastors, teachers, elders, and deacons, was based on such passages as the above from the New Testament. He saw the importance of the Ministry. It was necessary in order that God's ordinances might be carried out. "Thus the question of the Church's constitution is a point of doctrine and not merely a matter of expediency[12]".

John Owen based his polity on these ideas. Though he was once a Presbyterian, he could say: "Congregational Churches alone suited unto the ends of Christ in the Institution of his Church", and "No other Church-state of Divine Institution[13]". This is, of course, too exclusive a statement to be acceptable now in that form. He gives three steps towards the constitution of a Church. (1) Individual faith, based on *John* 1^{12}: "As many as received him, to them gave he the right to become children of God, even to them that believe on his name". (2) The assembly of two or three who possess such faith: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (*Matthew* 18^{19f}). (3) A larger number sufficient "to observe and perform all church-duties", who can make a "joint solemn confession of their faith[14]". "But yet", Owen continues, "this church-state is not complete, nor are the ends of its institution attainable in this state, for the Lord Christ hath appointed such things in and unto it which in this state it cannot observe; for he hath given authority unto his church, to be exercised both in its rule and in the administration of his solemn ordinances of worship". Therefore He ordained offices and officers in the Church (*Eph.* 4^{11-15})[15]. John Owen's polity is summed up in this passage: "It is certain that the order very early observed in the church was one pastor, ὁ προεστώς, 'praeses', quickly called 'episcopus', by way of distinction, with many elders assisting in rule and teaching, and deacons ministering in the things of this life, whereby the order of the church was preserved and its authority represented[16]".

It is obvious from all this that historically our type of Church order is a very definite system in which the Ministry plays a necessary part. It is based on the New Testament, and though the

[12] A. Dakin, *Calvinism*, 1940, p. 131.

[13] Headings of two of his chapters in *An Enquiry into the Nature . . . of Evangelical Churches*, 1681.

[14] *The True Nature of a Gospel Church and its Government*, *Works*, 1862, xvi, p. 36.

[15] *Ib.*, p. 37.

[16] *Ib.*, p. 105.

exegesis may not commend itself to all as free from error, it is a very reasonable development of New Testament conceptions. The important thing is the necessity for ministries, and especially the Ministry of Word and Sacraments, in each separate Church if it is to be a Catholic Church in itself, *i.e.*, a microcosm of the Catholic Church. We may compare what Ignatius has to say: "In like manner let all men respect the deacons as Jesus Christ, even as they should respect the bishop as being a type of the Father and the presbyters as the council of God and as the college of Apostles. Apart from these there is not even the name of a church[17]". Why this emphasis of Ignatius on the necessity of these orders in a Church? It is because he held the individual Church to be the local manifestation or representative of the Catholic Church. "Where Christ Jesus may be, there is the universal Church[18]"—yes, but no local community of Christians is in itself a Church if it does not possess the three-fold ministry. In spite of the fanaticism of Ignatius for episcopacy which led to what we regard as a declension from purer ideas of the Ministry, his standpoint is very close to that of John Owen with his insistence on the proper constitution of the local Church if the ordinances of God are to be observed.

It is instructive to note the widely divergent views now held on the nature of the Church and the Ministry. Perhaps this divergence is the measure of our predicament and weakness. On the one hand we have this. "The apostolic Ministry is essential to the Church's existence[19]". "We are compelled, therefore, to insist in the strongest possible fashion that the Ministry of Word and Sacraments . . . the 'professional' Ministry in the most deliberate and self-conscious sense, is an indispensable mark of the Church, and in no sense . . . a luxury . . .[20]". On the other hand Leyton Richards writes: (a true Christian Church) "may have a minister, deacons, bishops, or other officials, or it may have none of these things; for it is not the official who makes the Church but the Church which appoints the officials[21]". The last sentence is perfectly true, but according to historic Congregationalism there is no true Independent Church until the community of believers is in a position to appoint officials whereby its life may be properly organized, the Word preached, and the Sacraments administered.

There is another point which requires mention. The disappearance of the eldership in most of our Churches has received a certain amount of attention of late. Thus Dr. N. Micklem remarks: " . . . a religious community in which there is not in fact an eldership . . . is not a Congregational Church, and the principle of 'Independency'

17 *Epistle to the Trallians*, 3.
18 Ignatius, *Epistle to the Smyrnæans*, 8.
19 D. T. Jenkins, *The Nature of Catholicity*, 1942, p. 100.
20 *Ib.*, p. 101.
21 *The Christian World*, Aug. 2, 1945.

does not apply to it[22]''. On the face of it this judgment would appear to disqualify a majority of our Churches from the title ''Congregational'', even though, as Dr. Micklem says, the offices of elder and deacon have been combined, because in most instances the deacon's administrative work has usurped the elder's pastoral work. But in fact (not forgetting to mention the faithful ''eldership'' of some deacons), in many cases the work of the eldership has fallen to the pastor, as in Henry Jacob's Southwark Church (1616). There is no doubt, however, that we have sustained a great loss in the neglect of the eldership, in which Presbyterianism has been more loyal than Congregationalism to our common heritage.

Of the Church Meeting, that ''peculiar glory'' of our Church polity, nothing has so far been said. The reason for this is that no one doubts its first importance, though doubts are often cast on the importance of the other things which have been discussed.

To sum up. An Independent, Congregational Church is a microcosm of the universal Church, and to be of this nature it must be equipped with the means designed to secure properly organized Church life, the preaching of the Word, and the administration of the Sacraments. In other words, it must choose suitable and properly trained officials. In the words of the Savoy Declaration of 1658: ''A particular Church gathered and compleated according to the mind of Christ, consists of Officers and Members[23]''.

To turn from these ideals to empirical Congregationalism is to receive a rude shock. There has been in recent years a growing tendency towards Unitarian and rationalistic thought, as in Presbyterianism two centuries ago. A comparison of the Savoy Declaration of Faith in 1658 with the Declaration of 1833 reveals a change from objective to purely subjective views of the Sacrament of the Lord's Supper. Thus Dale, referring to the 1833 Declaration of Faith, says: ''It affirms a theory of the rite'' (of the Lord's Supper) ''which leaves absolutely nothing in it but the expression of the subjective religious life of those who take part in it; it is to be celebrated by Christian Churches as a token of faith in the Saviour, and of brotherly love[24]''. The frequent slovenliness in the administration of this Sacrament, and the declension from the dignified Reformed type of worship, are symptoms of a weakened grasp of the doctrines of the faith and so of the loss of a proper Church consciousness. There is a widespread vagueness and sentimentalism about what a Congregational Church really is. It is often not realized that for our Independency a high doctrine of the Church is even more essential than it is for denominations in which the individual Church is not so much a unit as a part of a larger organization. It is frequently not understood that a professional Ministry of men (and women) called of God and specially set aside and

[22] *Op. cit.*, p. 8.
[23] Article vii of the propositions ''Of the Institution of Churches''.
[24] *History of English Congregationalism*, 1907, p. 707.

trained for preaching the Word, dispensing the Sacraments, and pastoral oversight, does not in the least mean sacerdotalism. The Church Meeting is central to our life. Yet how many of us can testify to the experience of Dale: "To be at a church meeting . . . is for me one of the chief means of grace"? In some cases the Church Meeting has been almost entirely replaced (save for special purposes, such as the calling of a Minister) by government by the diaconate or some council or board of managers.

But the greatest weakness of our system is that Independency is misunderstood and stressed to the exclusion of almost everything else. Independency does not mean isolationism. Our forefathers desired to be independent of external control, whether by the state or ecclesiastical authority, in order to conduct their own Church affairs in accordance with the dictates of conscience. But in historic Congregationalism Synods or Councils were provided for to help in the solution of difficulties which might arise in different Churches[25]. True, we have our County Unions, and the Union of England and Wales. But more is needed.

"So today, when world-history is again on the largest scale, the heirs of the New Israel may succeed or may fail; the result will depend on them and not upon the 'logic of history' or any predetermined 'dialectical process[26]' ". Independence in the sense of selfish isolation is finished in the world. The tendency is everywhere towards corporation and association. Not that this is a "dialectical process". Men see the urgent need of it. In face of this it is sheer unreality to repeat the Shibboleth of "Independency" whenever there is a suggestion in our midst of improved co-operation among our Churches or of union with some other denomination. Such co-operation for the sake of the well-being of our Churches as a whole, *e.g.*, in the support of a ministerial stipend fund, or even union with some other denomination, is not incompatible with the preservation of independence in more important matters.

If there is any truth in the thesis of this paper, order and doctrine are inextricably connected. The recovery of a proper Church consciousness is the prerequisite for any further advance. Church consciousness is an expression of faith in Christ. If we really believe in the value of the heritage we have received as Congregationalists, a beginning must be made with a revival of that type of Churchmanship which is founded upon our own kind of Church polity. Individual faith may come in many different ways, but the Church's function is to nurture it, so that the individual finds in his fellowship with other believers, in his "Church consciousness", an expression of his faith. From such a source has always flowed the proclamation of the Gospel of Jesus Christ.

[25] See the Savoy Declaration, Article xxvi of the propositions "Of the Institution of Churches"; John Owen, *The True Nature*, etc., *Works*, 1862, xvi, ch. xi, "Of the communion of churches".

[26] S. Cook, *The Rebirth of Christianity*, 1942, p. 207.

THE EMPEROR AND DEMOCRACY IN JAPAN

By Douglas Horton, D.D.

On New Year's Day the newspapers of the world carried the announcement of the Japanese emperor's rescript in which he declared that the ties between him and his people do not depend upon the false conception that he is divine. This declaration is said by the editors of some of the American journals to have stunned the Japanese people. It is probably closer to the truth to say that it stunned those editors—who belong to that company of foreign commentators who have regarded the emperor as the arch-villain in the Japanese drama, the potentate whose office separates the country from any possibility of democratization.

Conversations with many people in Japan, in the cities and in the country, Christians and non-Christians, convinced us who participated in the recent Protestant deputation to that land that the opposite is the case: the democratization of Japan would be immeasurably retarded if the emperorship were abolished. Were the emperor to depart from the political scene, chaos would undoubtedly enter in, for the people regard him with affection as the "father" of their state, without whom orderly life would be difficult if not impossible—and disorder is no precursor of democracy.

When the members of the deputation came out from their audience with the emperor, the Japanese Christian who had conducted them thither and who had been awaiting them at the door, remarked with great feeling, "You know this audience was for *us*, for the Christians of Japan". And it is true: this was the emperor's way of showing his concern for his Christian subjects. But the significant fact was the man's emotion: tears stood in the eyes of a person normally phlegmatic: his "father" had recognized him and his brethren. There is no one in the United States to whom the citizens bear this relationship: people do not ordinarily wait at the White House with tears of affection in their eyes for any one inside it or outside. The closest analogy is probably the place held by the pope in the mind of the devout Catholic. As one salty American general put it to us, "Catholics will take a lot of kicking around as long as the pope is left in his place, but touch him and they'll fight to the last man". So it is with the Japanese people in respect of their sovereign.

Furthermore, if democracy means government according to the

will of the people, the emperōr's throne is assured, for the people of Japan are overwhelmingly committed to him. We heard that certain Communistic groups were opposed to the continuance of the emperorship—though these do not include the Communists who have lived in China during the war. We heard that a handful of educators and another handful of younger industrial and business executives were similarly opposed to having an emperor, but not one such person, having such an idea, did we meet. "The emperor", said one Christian, "is the keystone of our social arch".

The present emperor is a man whose person enhances his position. It is known everywhere that he is a man of diligence and decent habits—which is more than can be said of many of the late leaders of the military party. His morals are exemplary. He is reputed to be an exponent of the highest ideals—including the ideal of peace. It is generally believed that he did not want the war, and it is now known that he was a prisoner of the military clique during its prosecution.

The emperor put himself in physical danger in declaring the acceptance of the Potsdam terms. A group of hotheads among the younger officers of the army having learned the emperor's intention, tried to induce the commander of the Imperial Guard, to whom was assigned the protection of the palace, to keep the emperor from going to the broadcasting station or sending to it a recording of his proclamation of peace on August fifteenth. When the commander declined, they assassinated him on the spot. Forging orders and involving others in their conspiracy, they were ably finally to surround the palace at two on the fateful morning. It was only at eight o'clock that the commander of the Army of the East, hearing of the plot, was able to break the cordon that had been thrown round the emperor. It is noteworthy that all this time the emperor, who once before had heard the whir of a murderer's bullet, held his ground.

Reports of this incident, which lost nothing in the telling, put the emperor in the popular mind on the side of his people as a lover of peace as over against the military, who had started the war.

The people believe in their emperor—they want an emperor and they want this particular emperor. His removal is conceivable as a war measure, but it would hardly be construable as an act of or preamble to democracy.

It is because of the limitless devotion the people have to their emperor that the hope of peace seems so much better grounded in Japan than in any of the other nations lately our enemies. The emperor has asked for peace—and the people have simply obeyed him! There are other reasons why the people's resentment to America has veered around until it is now directed against their own military caste, giving America once more something of the prestige it enjoyed in the twenties. (*a*) The people were weary of fighting

and glad to give up the hatred they have sustained so long. (*b*) They learned by the emperor's announcement that their military had deceived them: they were not, after all, winning the war. (*c*) The details of the atrocities committed by their own soldiers (recruited for the most part from the villages where medieval *mores* still hold sway) revolted the better classes. (*d*) The conduct of our G.I.s won many people, who had expected the war's worst excesses from the occupying army. (*e*) The wise administration of General MacArthur compelled their admiration and hope. But not least (*f*) was the sheer force of the imperial will. There was no loss of face involved for the people in laying down their arms when the emperor told them to do so. On the contrary, they find a subtle dignity in devoting themselves heart and soul to the new order of co-operation with the American army—because their emperor has asked it.

The mistake made by certain foreign commentators in estimating this situation is to reverse cause and effect. They hold that the filial relationship of the people to their imperial liege is due to their alleged belief in his divinity. As a matter of fact, the belief that the peasantry may have held in his deity—a belief studiously fostered by the military who held the emperor in thrall—was made possible through the trust and affection which they already held for the head of their nation-family.

No one can tell how many of the citizens or to what extent they believed in the myth of Amaterasu, the sun-goddess, as the head of the imperial line, but it is certain that the Christians of Japan and the educated people in general had no illusions about it. We were told by one statesman that the best interpretation of Tenno, as the emperorship and the system related to it are called, is to be found in the writings of Professor Kazawa, who regards the idea of the emperor's divinity as a false conception inherited from the Middle Ages, when the whole world believed that kings had a special standing before God. Was it not as late even as Queen Anne's time in England that children were brought to the throne to be cured of eye-ailments by the royal touch? It was only the tides of democracy and science that overwhelmed such beliefs in Western Europe—and then tides have not yet washed into the rural estuaries of Japan in Eastern Asia.

As a matter of fact the word hinting at imperial deity in the Japanese constitution has a much less pretentious connotation than that of "divinity" in English by which it is usually loosely translated. It is more like the word that would be used by the faithful in describing the Holy Father at Rome: the pope is not God, but the hand of God is on him in a peculiar way. (It would be interesting, by the way, to know what word for divinity the emperor employed in his rescript—but as yet this does not seem to have been reported in this country.) It must be said that the language of the constitution

opened the way for the extreme interpretation forced upon the country by the military régime.

To the cultured classes of Japan, however, it could not have come as a shock that the emperor should have disavowed any claim to divinity: they had never credited him with any. If the constitution seemed to point in that direction, this was regarded as being as much an anachronism as the belief itself.

Christians with whom we talked mentioned the need for a statement about their relation to the emperor which would help Christians in other parts of the world understand the difference between their attitude to him and their attitude to God. Such a statement, it was thought, would be of aid to democratic-minded people everywhere, whether Christian or not. The people in general in Japan must be surprised and pleased (though not stunned) by the rescript—but the element of surprise and pleasure in it is not in its content but in the fact that the emperor himself has made the very statement which many felt was called for by the present situation. This statement is not only a corroboration of the conception held by educated people in Japan but is an incisive repudiation of the interpretation placed upon the status of the emperor, for their own ends, by the military.

Hirohito may now, if he will, become the greatest emperor Japan ever had—even greater than the Meiji, who brought modernity to his country. One of the chief officers of the occupying forces, who had been brought in close touch with his majesty, said, "I like to think of that quiet man waking up some morning soon with his eye on the future and saying, 'Well, I'm the one who is king here, after all, and from now on I'm going to do a little kinging!' " He can become a king on the British or Scandinavian model, co-operating with his people in a democratic régime.

But there lies the rub—and there also one encounters the lack of and the need for Christianity. It is all very well to desire to rule well from an imperial throne, but how can that be done without a positive philosophy? Shinto offers no such philosophy. Buddhism offers no such, for this world. There remains only Christianity. I am not hinting that the emperor, in order to do the piece of work now demanded of him, must become a baptized Christian—though there are those who believe that he and others of his family are interested ("to Christianize Japan without Christianizing the emperor is like drawing a dragon without putting in the eye")—I mean rather that in order to succeed he must employ the general principles of the Christian social order.

It is inevitable that, to date, all the reforms in Japan, resulting from the flood of directives, are negative. The national goals placed before the people by the military are gone, leaving something less than a void. Japan is not only a country without a purpose but, worse than that, a country which has discovered that the most

serious purpose it has cherished during the last generation was a mischievous and immoral one. The liquidation of the old land tenure system, the elimination of the great business trusts, the taxation of war profits, the trying of the war criminals, the demobilization of the army and navy, the expropriation of war potentials—all these leave the people of the country with a freedom on their hands which they do not know how to use. They are dazed in face of their opportunity—as their emperor himself must feel himself to be.

If now to fill this void of negation a Christian social order may be brought to Japan through the churches and the schools, through economic and technical advice and counsel which is as sound socially as it is scientifically, there is hope for that country. Through these means alone, in fact, is any worthy future to be hoped for at all. Christianity alone can rebuild soundly in the midst of the spiritual devastation. The Christians are awake to the part they must play, though they are necessarily confused in the present chaos as to the first steps to be taken. They know they will need help from the rest of the world but they are certain that the burden of ministry to their country will rest most directly upon them. They are ready to assume this. They already speak of Japan as the coming "Sweden of the Orient"—by which they mean that under God it is to be a nation with negligible armies and navies but with an economy and culture which will provide light for the whole of Eastern Asia. The emperor will undoubtedly lean heavily upon his Christian subjects if, as seems likely, he devotes himself to this ideal.

Like anything from the pen of Prof. E. Allison Peers on the Spanish mystics of the "Golden Age", on which he is the chief English authority, his *Mother of Carmel* (S.C.M., 8s. 6d.) is to be received with respect. It is not, however, a "biography" in the normally accepted sense of the word. In contrast with Mr. A. F. G. Bell's *Luis de Leon,* there is no attempt to put the Saint in her historical context. Even her relationship to her family is scarcely touched on, and the chapter at the end on "Teresa the writer" does less than justice to her place in Spanish literature. In view of the limitations of space imposed on him, Prof. Peers realized that these aspects must remain outside the scope of his work. He has therefore concentrated on two aspects of the Saint's life, her inward spiritual experience and her great work as religious Foundress. But if the portrait is not complete, by stressing this combination of spiritual exaltation and practical ability, the author has given us not only the essential Teresa, but the spirit of Spanish mysticism as a whole. The book is, however, chiefly a "spiritual" biography of the Saint. It is an attractive study of a type of piety very different from our Free Church tradition and one with which most Free Churchmen are unfamiliar. For this introduction to it we are further in Prof. Peers' debt.

G. Duckworth.

KIERKEGAARD'S ATTACK UPON CHRISTENDOM

By H. V. Martin, M.A., B.D.

Just over ninety years ago, there opened an attack upon Christianity which in fierceness of expression and vigour of argument is probably not to be matched by anything of its kind before or since. I refer to Kierkegaard's attack upon Christendom in Denmark which opened in December, 1854, with a letter in the public Press attacking the Bishop-Primate of the Danish Church, Martensen, and through him his predecessor, Bishop Mynster. For nine months the attack went on, the issues getting wider and wider, the tone more and more vehement. In the Press, and later in a series of special pamphlets entitled *The Instant,* the whole basis of modern Protestantism was assailed with unparalleled polemic, and with it, not only the state-established Church and its one thousand official priests, but also by implication the whole situation and self-understanding of Christendom and every Church and Christian in it.

It has not been unknown previously for the Church and Christianity to suffer attacks from doubters, from heretics and from avowed enemies; but this was something different. Here was a religious diatribe, often in the form of an outrageous satire, in blunt common language—by one who stood within Christianity itself, with "the New Testament of our Lord and Saviour Jesus Christ" in his hand, and who defied the Church to show that it had any positive connection with the Book which was opened in its pulpits Sunday by Sunday, and to expound which faithfully every priest had taken a most solemn oath.

If the man behind this attack—and he stood alone (until he died nine months after the first public shot)—had been a mere Hyde Park orator, or some untrained fanatic, we could with an easy conscience smile and pass on. But Soren Kierkegaard was recognized even in his own lifetime as one of the literary stars of his country; and time, the test of all genius and true worth, is raising him even higher as a Christian and a Christian thinker, until today he is acclaimed by many as amongst the great few like Augustine and Luther. Intellectually, and by the passionate inward striving of his life, he was only too well qualified to speak.

It is true that Kierkegaard in the first place qualifies his attack as concerned with the common conception of Christianity "especially in Protestantism, and more especially in Denmark". Secondly, he was speaking of things as they were ninety years ago. But the fact that the Press articles and pamphlets have now been

collected and translated into English by Walter Lowrie, under the title *Attack upon Christendom,* suggests that they have more than a mere academic interest for the English-speaking world today. Even a first casual reading will more than confirm this—in fact, many will be shocked, especially if they have little further knowledge of this "gloomy Dane" and his life's task. My own opinion is that it will be a great loss to British Christianity if the message of this book is ignored on the plea of one-sided fanaticism, especially by priests and ministers of the Church.

The fundamental question, which is in view throughout, is the relationship, if any, between the Church and Christianity of modern Christendom and the Church and Christianity of the New Testament, and between the ordained priest of today and the "witness to the truth" of the Early Church.

Christianity does not exist.

"O Luther, thou hadst 95 Theses—terrible. And yet, in a deeper sense, the more theses, the less terrible. This case is far more terrible: there is only one thesis. The Christianity of the New Testament simply does not exist" (p. 32).

Kierkegaard was not concerned with any particular theological heresy; his complaint was that the very nature of Christianity itself had become changed down through the centuries, and especially in Protestantism since the time of Luther, so that what it meant to be a Christian now was the very opposite of what it meant in the New Testament. Christianity is renunciation of this world, complete heterogeneity from it, and thus the lot of the Christian in the world is essentially suffering, humiliation and rejection. "To believe is to venture out as decisively as it is possible for a man to do, breaking with everything a man naturally loves, breaking, in order to save his own soul, with that in which he naturally has his life" (p. 191). The task of the Christian is to die to the world and to live unto Christ, to be crucified and then risen with Christ. The Christianity of the New Testament is spirit. "To require spirit to live in the environment of spiritlessness means death" (p. 65).

But, as Kierkegaard looked about him in Christendom, he saw that the distinguishing marks of the Christian were the very opposite. Christianity and the world had become so homogeneous that it was impossible to distinguish them. The Church and the State had entirely coalesced. Instead of suffering, persecuted, despised witnesses to the truth, he saw as preachers of Christianity well-fed, comfortably-situated, state-paid officials, enjoying the admiration and prestige of all—for all were now 'Christians' except Jews! Christian baptism was enforced by law for all—except Jews. Even when a brothel keeper applied for a state licence to carry on his trade, he had first to produce—his certificate of Christian baptism!

Christianity therefore in the New Testament sense no longer exists. All we have in Christendom, in spite of millions of Christians and hundreds of thousands of churches, and an equal number of priests, is a mere playing at Christianity which has no more likeness to real Christianity than playing manœuvres on the village common has to the real firing line. Christian preaching, as Kierkegaard says expressly of Bishop Mynster's preaching, in general "soft-pedals, slurs over, suppresses, omits something decisively Christian —that part of Christianity which has to do with dying from the world, by voluntary renunciation, by hating oneself, by suffering for the doctrine" (p. 5).

The Priest is a dishonest play-actor.

Kierkegaard singles out for special responsibility for this state of affairs the leaders of the Church, the bishops, deans and priests. In the New Testament, the preacher of Christianity is called a "witness to the truth", and Kierkegaard is at some pains to define what this means. "A witness to the truth is a man whose life from first to last is unacquainted with everything which is called enjoyment" (p. 7). He is a "follower" of Christ. Just as Christ lived on earth, heterogeneous from the world, and thus in suffering, loneliness, poverty and humiliation, rejected by the world, unhonoured, despised, and finally removed by a cruel death, so will the witness to the truth take Christ as his Pattern, and in fearless witness to the truth, he will of necessity endure the same fate. "A witness to the truth is a man who in poverty witnesses to the truth—in poverty, in lowliness, in abasement, and so is unappreciated, hated, abhorred, and then derided, insulted, mocked. . . . For him there was never promotion, except in an inverse sense, downward, step by step" (p. 7). He teaches others to die to the world—by dying himself.

To what extent then do the priests of Christendom resemble the witnesses to the truth of the Early Church? Here Kierkegaard draws his bow to its highest tension, and lets forth arrow after arrow, tipped with the sharpest satire. The priests live entirely homogeneously with the world, in perfect security, supported by the State and guarded by the police. The priests "by the instinct of self-preservation have an interest in not letting men learn to know what Christianity is" (p. 97). Instead of seeking first the kingdom of God —and that means putting it first always—the priest first seeks a secure living, then a wife, and then promotion and honour from the State. The whole question of dying to the world, of crucifixion with Christ, is not only ignored, but the very opposite aim is followed, and not only followed, but justified as the Christian aim.

Kierkegaard, in his *Journal* (1267) pictures an enquirer who asks the priest how he has to live as a Christian. The priest replies,

"Thou shalt die unto the world. The fee is one guinea". To which the enquirer answers, "Well, if I must die unto the world, I quite understand that I shall have to fork out more than one guinea; but just one question. Who gets the guinea?" The priest smiles. "Naturally, I get it, it is my living, for I and my family have to live by preaching that one must die unto the world. It is really very cheap, and soon we shall have to ask for considerably more. If you are reasonable you will easily understand that to preach that one must die unto the world, if it is done seriously and with zeal, takes a lot out of a man. And so I really have to spend the summer in the country with my family to get some recreation".

The Corruption of Christianity.

Kierkegaard traces this corruption of Christianity back to the time when in the fourth century, the Church espoused the State and gave birth to that abortion called "Christendom". In the Roman Catholicism of the Middle Ages, however, there was still some understanding of the situation, in so far as it was still recognized that the true Christian life was one of heterogeneity from the world; and the Church continued to hold up the ideal of world-renunciation in poverty and chastity, and to enforce it for its priests. As for the laity, it was admitted that few only would be ready to strive towards that ideal, and so for them, a special dispensation of grace—with purgatory—was proclaimed.

The final débâcle in Christendom came with the Protestant Reformation, which in abolishing the monastery, abolished also the New Testament ideal of the Christian being nothing in the world. Christianity has conquered the world—at least in Christendom—therefore why any longer world-renunciation and self-denial? The ideal Christian will praise God for everything, and enjoy everything; he will marry and raise a family; he will worship God in spirit, and seek after the good things of life. The State is now a Christian State, so let us strive after and receive with gratitude its favours as marks of God's approval.

Kierkegaard points out that this situation means that the Christianity of the New Testament no longer applies to us, and that it has been superseded. Dying to the world and being crucified with Christ, is out of date. Hatred of the world and the things of the world, taking up the Cross, and being pilgrims and strangers in the world, the essential marks of the New Testament Christian, no longer apply. "Little by little, Christianity has become exactly the opposite of what it is in the New Testament" (p. 60). In fact, the Christianity of today is related to New Testament Christianity "as Epicureanism to Stoicism" (p. 17). It would be more honest to collect all our Bibles together, and to say to God, "Take this book back again . . . it only makes us unhappy" (*Journal,* 1340).

The Doctrine of Perfectibility.

Bishop-Primate Martensen attempted to defend the normal view of modern Christianity by a doctrine of 'perfectibility'. He maintained that though Christianity started of necessity in opposition to the world, in the course of time the world of paganism has been changed into Christendom, since Christianity has conquered the world. Times have changed; the world has been getting better and better, until now there is no vital antagonism between Christianity and the world. It is a Christian world—at least, in Christendom. In terms of the Hegelian dialectic, the thesis of Christianity was opposed by its antithesis, the world of paganism; but now, this has been negated in the higher synthesis of Christendom.

Kierkegaard characterizes all this as "impudent fudge" (p. 28), as making a fool of God and cheating God out of Christianity (p. 33). Christendom, where all are born Christians, whether they like it or not, is an illusion. "It is Christianly, a galimatias in which we live" (p. 64). There is an unholy alliance between the priests and the midwives; "they share after all in a common livelihood"; unless there are plenty of Christians the priest will lose his living and his family will starve. "Therefore these petticoats (I mean the priests, not the midwives), as importunate as panderesses, haunt the lying-in rooms" (p. 212). Any alliance between the Church and the world, even in the form of a State or National Church, makes Christianity in the New Testament sense impossible.

What does Kierkegaard demand?

Kierkegaard demands honesty, honesty to admit how things really are, and that this Christianity which we profess is not the Christianity of the New Testament, and that we ourselves have used it to excuse ourselves from the rigorous demands of the New Testament with its ideal of what it means to be a Christian. He himself repeatedly confesses that he does not claim to be a Christian in that sense; but he holds before him the Christian requirement, and refuses to allow it to be lowered in the interests of man's shrewdness. The promises of the New Testament are only for those who at least make a serious endeavour in the direction of Christian ideality—Divine grace will at least cover their weakness if they are honest. To those who are so weak and cowardly that they cannot bring themselves even to make an endeavour in the right direction, there is at any rate "grace in the second instance", if they honestly admit to God their state. But those who have changed the Christianity of the New Testament into its very opposite, and yet still maintain that this Christianity of Christendom is the Christianity of the New Testament; or those whose entire mode of existence is the very opposite of that demanded in the New Testament for a

witness to the truth, and yet who claim to be such, and make their living by it; for such there is no hope, here or hereafter.

Chrysostom, it is said, had serious doubts whether any bishop could be saved; Kierkegaard had even less hope for any priest of a State Church. "The official worship of God is, Christianly, a counterfeit, a forgery" (p. 59). "Quite literally, there is not one honest priest" (p. 228). So Kierkegaard rang his Fire Alarm, even as Karl Barth tolled his bell many years later in the theological world. We men do not like to hear Fire Alarms and tolling bells—when we are comfortably asleep—but when the matter is urgent and serious, we shall in our better moments excuse the ringer if he sounds the warning rather more clamorously than our sensitive ears would like.

Mr. Sherwood Eddy's *Pathfinders of the World Missionary Crusade* (Abingdon-Cokesbury Press, $2.75) is an eloquent commentary on the words, "seek ye first the kingdom of God, and his righteousness", for it tells of men and women who with singleness of heart have sought to extend the kingdom in their native land and overseas. The first chapter is devoted to instances of the missionary motive inspiring people from apostolic times to the early nineteenth century. In the second the beginnings of the missionary movement in America are traced, with particular reference to its influence among students. The rest, the main portion, of the book is devoted to biographical sketches of missionaries and missionary statesmen of the nineteenth and twentieth centuries. Mr. Eddy has chosen to describe typical people, and one value of this book is that it introduces us to a wide variety of men and women. Here we learn about the life and work of Judson, Robert Wilder, Larsen, Ida Scudder, Bishop Azariah, Hudson Taylor, William Paton and others. Its limitation is that it does not set out to give, nor in fact does it provide, a balanced or comprehensive account of foreign missions, past or present.

In *Foreign Devil* (Gifford, 7s. 6d.) Mr. Gordon Enders tells of his life in the Far East. Born in America, he spent his boyhood and youth in Hindustan, where his father became a Presbyterian missionary. His close companions were in turn an Indian and a Tibetan, and from them he learnt considerably about these peoples. The author returned to America to enter college and afterwards served in the First World War. Later he went to China, where he held business appointments, then became technical aviation adviser to Chiang Kai Shek, and in 1932 was appointed adviser to the Grand Lama of Tibet. Of all these experiences Mr. Enders writes very well. His early life in India is particularly well described; he does enable the reader to realize in some degree what life is like in one area of that vast country.

The diversity of interests, aspirations and religions in South-East Asia are graphically described by Mr. Basil Mathews in *Unfolding Drama in South-East Asia* (Livingstone Press, 2s. 6d.). While there are other unifying factors, Mr. Mathews believes the most hopeful is that the Christian Church is dispersed throughout this area, and although numerically small it is vigorous and potent. Mr. Mathews, who is aware of the immensely difficult tasks which lie ahead, expresses his mature judgment about the rôle of the Church in some of the issues and tasks ahead.

HUGH R. DOLPHIN.

BETHANY HOMESTEAD, NORTHAMPTON

By R. L. Thompson

This name has become familiar in Northampton, and, judging from the many enquiries and visitors received from all parts of the country, the aim and work of the Homestead have become known farther afield. The objects of the scheme are summed up on the cover of the report, issued annually, as:

"Homes for the Aged,
Nursing for the Sick,
Founded by Baptists and Congregationalists
of Northampton".

This year's report will be the 20th, but it is 25 years since the scheme first forced itself on the minds and consciences of Christian workers in Northampton, who were distressed by the circumstances prevailing. Old and respected church members, who had outlived their generation and who deserved a home and the attention they were unable to provide for themselves, were poor and lonely.

When, after much investigation and many talks, a start was decided on, it was felt that although a Nursing Home was an immediate necessity, it would be advisable to proceed first with the building of a group of Cottages. After erection, the annual upkeep of these Cottages would not be great, whereas the upkeep of the Nursing Home (which could not be self-supporting) would be heavy and much more work would be entailed. That procedure was abundantly justified.

The churches in the town rose splendidly to the appeal the Committee put forward. A valuable site was given. Two houses were handed over. The subscription list began to grow, and the crowning feature of the start was the offer by five friends to double any amounts raised up to £5,000. The churches assessed themselves to take up this challenge and raised the £5,000, which was turned into £10,000 by our five friends' exhilarating offer. So the building of the Cottages started.

The Homestead was planned in the form of a quadrangle, the Nursing Home to occupy one side facing the entrance. In the years 1926-1932 twelve Cottages—"Doddridge Row"—were erected. These were followed by twelve more—"Carey Row", and three slightly larger ones—"Farningham Cottages". It is scarcely necessary to say that the names were chosen from the more renowned of Northampton's Christian pioneers and workers. These Cottages provide accommodation for between 30 and 40 permanent residents, together with a caretaker and wife.

In the same period the first block of the Nursing Home was built, with five "Rest Rooms". These are intended for permanent occupation by more elderly and infirm folk, who are scarcely equal to the upkeep of a Cottage. They come under the care of the Nursing Home staff as occasion makes necessary. Following the completion of the Nursing Home, another eight new Rest Rooms were built, the cost being borne by generous friends of the Homestead. The accommodation now provided is, in all, for about 70 people. More applications are received than can be accepted.

A necessary qualification for a Home or Rest Room is membership, or connection with, one of the Baptist or Congregational churches of the town. This, too, is a condition for receiving permanent cases in the Nursing Home. As provision allows, however, when the illness is of a temporary nature, there is no restriction. Cases may be taken irrespective of religious connection, and such cases are frequently received.

When vacancies occur for either of the departments, notice is sent to all the town churches. Applicants are visited, reports are made to the Committee (which consists of members from all the Churches), and the decision is made by that body.

Further ground is available, but any extension, though needed, is at present only in the consideration stage.

Finance

The continued generous support of the many well-wishers of the Homestead has relieved the committee of any undue anxiety. Each church has collectors, and the approximate income from this source is £400 per annum. An Endowment Fund of more than £10,000 is now in hand, helping considerably to meet the deficiency of about £1,200 per annum on the Nursing Home. Donations, legacies, and gifts from friends of residents, who are grateful for a home provided for their aged dear ones, are a valued help every year.

It will be realized that there is much work to be done beyond that which is carried out by the Staff. Service is rendered by voluntary helpers, the ideal being that each church shall supply a quota. There are Sunday and week-day Services in the Memorial Hall (erected by one generous friend in memory of his wife), week-day Services in the wards, and concerts, talks, and lantern views, *etc.*, are arranged as opportunity allows.

The management of the Homestead is in the hands of a body of Trustees, together with the Committee and a smaller Executive, a House Committee and a Ladies' Committee.

Finally, beyond the work itself, this effort has brought a means of service to many workers in the churches, and it has united the two denominations here in one piece of work as nothing else has done for many years.

THE CONVERSION OF ENGLAND

A LEAD FROM HOLLAND[1]

By R. O. Latham, M.A., B.D.

In Holland the churches are full. Last winter we had difficulty in finding a seat in any of the Reformed churches in city, town or village. In Breda the central church seats 1,200, and, during the three months I worshipped there, there was not an empty seat to be seen. The church was bitterly cold and draughty, for there was no heating and several windows had been destroyed; the people were underfed and their winter clothes had been systematically looted by the Germans in the autumn, yet throughout that severe winter they worshipped in great numbers Sunday after Sunday. All over Holland, in the liberated and occupied zones alike, the churches were full. This was not the result of popular preaching, or special services, or thanksgivings for liberation, but of an intensive evangelistic campaign conducted by the whole Church throughout the years of German occupation. The Church itself has been reformed according to the Word of God and the conversion of the Dutch people has commenced. The large congregations are but one sign of this. The influence of the Church is felt in civic and national life, for the nation is becoming aware of the Church. Much remains to be done before Holland is converted, but the wheel is turning. May it not be that the Dutch Reformed Church has given the lead for which we are looking in England today? At least their attempt is worthy of our consideration.

That they started from where we are is made clear by the sketch of the Reformed Church in the pre-war years, drawn by Dr. W. A. Visser T'Hooft, in the introduction to his book *The Struggle of the Dutch Church*. He describes it as "a Church insecure and divided, no longer knowing how to confess its faith, no longer playing its true part in the life of the people; a Church which is no longer fighting. It suffered from a quarrel of parties creating disorder and preventing a common witness. It suffered, moreover, from a kind of church-leadership enforced on it at the beginning of the nineteenth century, through which the Synod had been degraded into a merely administrative body, not bound to the Confessions and without any spiritual authority. The Church had lost much ground among the people and the evangelizing movements arose of themselves and outside its boundaries. Certainly in many parishes serious and faithful work was being done. Also in the last few decades in the field of theology, in homiletics and in youth movements could be seen the beginnings of a return to the Bible; the example of the

1 The information contained in this article was gathered by the writer while serving with the Y.M.C.A. in the B.L.A.

German Confessional Church had made a deep impression. But on the whole the Church was ill. It had no message. It was not a dynamic element in the life of the people. And it was not really distressed because of its own impotence. Immediately before the war there had been another attempt to break this crystallization and to bring about a renewal in the structure of the Church, but once again good intentions were wrecked on the rocks of party quarrels and conservatism''.

The occupation of Holland by the German army and the subsequent introduction of Nazi methods challenged the very existence of the Church. In her reaction to the threat of Nazism she found her soul. Her activities resulted, as we have said, in the reformation of the Church and the beginning of the conversion of the people. In the main the Church worked along two lines, the one 'declaration', and the other 'edification'. The Church which had 'no message' united with the other churches of Holland, to protest to the occupying authorities against their treatment of the Jews, the deportation of slave labour, public morals and the like. These protests were based in every case on the Word of God and carried the explicit warning of Divine Justice. Not only were the protests sent to the Nazi authorities, but they were drafted into public declarations[2] and read from the pulpits of all the churches. There is no doubt that this clear lead and guidance enhanced the value of the Church in the eyes of the people. In the darkest hours of their suffering the Church radiated hope; when all other voices were silenced the Church spoke with clear and steady accent. The Churches spoke with one voice and they were heard and understood by the common folk.

In England the people were beginning to accept the utterances of the late Dr. William Temple as authoritative Christian guidance. He was respected by the masses for the lead he gave. To convert England we must carry through that which he started. If we could publish joint declarations, as the Dutch churches did, in the Name of our one Lord and Master, on the major spiritual issues as they arise in national and international life, we should hold the attention and gain the respect of the people. They want to hear what the Spirit saith through the churches. Public declarations are a powerful instrument in modern evangelism.

The other method employed was that of the edification of the Church. Attempts had been made before to break through the hard crust of accumulated unbiblical precedent and prejudice to effect a renewal of church life, but without success. The spiritual effort required to meet the demands of publishing official church declarations resulted in the quickening of the National Synod. It was

2 These declarations have been collected by Dr. Visser T'Hooft, *The Struggle of the Dutch Church* (S.C.M., 2s. 6d.).

endued with new life. The national catastrophe gave rise to a realism which removed the mountains of theoretical impossibility, and under the leadership of Dr. K. R. Gravemeyer, the secretary of the Synod, and of Professor Kraemer, the Dutch Reformed Church went forward to 'edification and reformation according to the Word of God'.

The Church organized its resources to the full. The Synod prepared a four-year plan. In the first place they approached the local Church Councils, which comprise the minister, elders and deacons, and presented them with a memorandum-cum-questionnaire. This document set forth the function and duties of the Church Councils and indicated the nature of the work they would be expected to undertake in the proposed campaign. A few sentences from the document will illustrate its nature and quality. "Each congregation has a history which influences the present and often governs the situation more strongly than one thinks. And what is more important, more strongly than it ought in a congregation which has its life in the Gospel as the Word of God.

Question 1.—Can the Council point to any historical factors which are influencing the church's life at the present time?

Question 2.—What is the attitude of the Church to this historically conditioned situation?

Question 3.—Does it accept its present situation as normal and determinative, or does it think, having been alarmed by the Word of God, that the standard can never be determined by the present situation but that Christ determines what and how the Church must be?

Other subjects dealt with in the questionnaire were the relationship and relative merits of the administrative and pastoral function of the Council; the responsibility of the Church for the 'lapsed Christian' and the non-church-goer; the importance of youth work leading to catechumenal instruction and church membership. It concluded with the statement that many people misunderstand the significance of the phrase 'Church building' or 'building the Church', and challenged all members of Church Councils to examine their calling in the light of the Word of God, and to undertake the work of the edification of the Church.

Many elders and deacons were made to face the challenge of their office for the first time. Some were not prepared to accept the responsibilities involved and resigned, but the majority accepted the challenge as the awaited sign of an awakening Church and pledged themselves to fulfil their ministry in every way opened to them. They required and demanded instruction. The National Synod therefore prepared two courses, each lasting a year, and in every church the minister, elders and deacons gathered week by week for

study and prayer. The 1942-43 course covered Old and New Testament studies, the Practice of the Christian Life, Dogmatics, Bible Class Leadership and Pastoral Visitation. The second year course included studies in Spiritual Growth, the Church in the World, and the Bible. Towards the middle of the second year the next stage of the work was undertaken; the teaching of church members and young people. The Germans had imposed an early curfew and so made it impossible for large numbers to meet in the church during the evening. Instead, meetings were held in the homes of the church members in the different parts of the town. Each meeting was led by an elder or deacon and visited periodically by the minister. The Bible was studied, there were talks and discussions on the Christian Life, the Church, and the responsibility of Christian Discipleship. For these classes special literature was supplied by the National Synod covering every detail of the work, and ensuring that every church received adequate information and guidance.

The problem of the non-church-goer was tackled by inviting the "lapsed" to the members' groups, and by starting other groups which the elders and church members gathered from among their non-church-going friends and neighbours. Widespread and intensive visitation and interviewing formed an important part of the approach. For this and the group work special sets of pamphlets were issued. One set was entitled *What we do in the Church,* another set dealt with popular religious misconceptions, and included such titles as *The Strange Book, How can God allow it?, I cannot believe,* and *The Issue.* All of these books and leaflets were written for the occasion and with the particular group or situation in mind.

The literature was profound and profuse. There were books dealing with methods of approach to children, Sunday schools, youth organizations, political parties and working men. They were the product of many central commissions of the National Synod specially set up to direct the various sections of the campaign. They spared no pains to provide all that was necessary for the workers in the field. The constant supply of relevant literature is one of the secrets of the success of the greatest revival in our day.

The result is Reformation and Conversion. The Church has been 'reformed' by the activity of the Holy Spirit. The concern of the national and local Councils is no longer predominantly administrative but pastoral. The whole church is organized as one body for evangelism, from the Synod and central commissions to local councils, ministers, elders, deacons and church members. The whole church is alive, active, eager, informed, vigilant and influential in the community.

What has been done for Holland through the Dutch Reformed Church is what is needed for England. Are we willing yet to be used by God for His purpose?

MUSIC AND WORSHIP

By CYRIL S. CHRISTOPHER, MUS.D., F.R.C.O.

"Whereas the Holy Spirit saw that mankind is unto virtue hardly drawn, and that righteousness is the less accounted of by reason of the proneness of our affections to that which delighteth; it pleased the wisdom of the same Spirit to borrow from melody that pleasure, which, mingled with heavenly mysteries, causeth the smoothness and softness of that which toucheth the ear, to convey as it were by stealth the treasure of good things into man's mind".—*St. Basil.*

THE use of music in public worship has for long been a fruitful subject for controversy. Clergy, musicians, and congregations alike have not hesitated to voice their opinions—and rightly so. A small minority would dispense with it altogether, and seek a devotional atmosphere undisturbed by musical sound. The Psalmist gives another aspect when he invites us to "come before His presence with a song", and "play skilfully with a loud noise"; unfortunately, the skill in the management of 'loud noise' in church does not always compel admiration. To the vast majority of worshippers, however, music is an essential part of a church service, although their views as to its purpose, extent, and style are by no means unanimous.

If tradition counts, then the case for music is a strong one. Research carrying us far back into the history of the human race points to the conclusion that, in a historical survey, it is well nigh impossible to consider religion apart from music. The Old Testament, works of Josephus, and other early writings show plainly the great importance which was attached to its use in Jewish worship. From them we learn something of the lavish scale of the arrangements for the Sacred Service, calling for 4,000 singers and musicians, divided into twenty-four orders, each with twelve singing masters; and of the 'equipment' in the Temple of Solomon, including 200,000 silver trumpets, 200,000 coats for the singers, and 40,000 harps and psalteries. A 'joyful noise' could never have been in doubt!

The use of music by the early Christians was probably very simple, and its performance far from perfect, but references in the New Testament seem to indicate that its value did not pass unrecognized. About the fourth century, when persecution ceased, the erection of fine churches began and choirs of trained singers were introduced. Then commenced a struggle which has lasted until our own time—for and against congregational singing. "Only those duly appointed should sing in Christian churches" was an injunction of the Council of Laodicea (A.D. 360). Not infrequently,

according to early records, it was the music which attracted the Gentiles to the church, and led to their baptism. Commenting on this, Burney, the eighteenth-century historian, was not very encouraging—he wrote: "the generality of our parochial music is not likely to produce similar effect, being such as would sooner drive Christians with good ears out of the Church, than draw Pagans into it". Not a very pleasing reflection on the work of centuries! No doubt some of Burney's contemporaries would have hesitated to commit themselves so far.

In medieval times church composers were largely occupied in the development of part-music. Following the Reformation, music continued its close association with religion, but three main directions became clearly established. As before, the music of the Roman church centred round the Mass; the Chorale, together with the choral and organ works founded upon it, claimed the chief attention of the Protestant bodies of Germany; while the Anglicans concentrated upon such portions of the services of Matins and Evensong as were considered suitable for musical setting. The 'spiritual songs' of Nonconformity were, of course, rendered in secret, and at great personal risk. Much of the form and power of music came from within the church originally, and, as long as its general development remained the church's responsibility, a truly religious style was not in danger. The Cathedrals were, among other things, schools of music. From this time on, influences from outside became increasingly evident—not all of them were musical, but many were undesirable. Subsequently, in the service of the Church, music has been put to many uses—not all equally good, or even legitimate—sometimes in true partnership, the "handmaid of religion"; more often, one fears, without much regard for its true value and spiritual power. Its use for propaganda purposes, or as a kind of smoke-screen is far more frequent than will be readily admitted in many quarters.

Thus have arisen problems of real importance, provoking much discussion, but finding little in the way of satisfactory solutions. To what purpose shall music be employed in Divine worship? What limitations are desirable in its use? What style of music is to be considered as fitting? How far shall the congregation join in? Unison or part-singing? These are some of the questions demanding the careful thought, not of musicians alone, but of ministers and congregations also. Complete agreement is, of course, very unlikely, but such consideration is vitally necessary as a step towards a more wholesome state of things. At present, pioneer work is in the hands of a small number of idealists and enthusiasts, widely scattered; of these, one is tempted to question the wisdom of the few showing an almost fanatical devotion to one particular idea or idiom—however admirable in itself that idea or idiom may be. Not

many people are indifferent to the appeal of music, but this minority has to be reckoned with when, like Charles Lamb, it is tempted to retort:

> Cannot a man live free and easy
> Without admiring Pergolesi,
> Or through the world in comfort go
> That never heard of Doctor Blow?
> I would not go four miles to visit
> Sebastian Bach (or Batch, which is it?) . . .

These people need a tonic—too often we administer a drug instead. But a very considerable number of worshippers are lulled into a false security by the 'I-know-good-music-when-I-hear-it' myth, and the 'Give-the-people-what-they-want' slogan. The latter is among the most devastating of all attitudes. The Competition Festival movement, the late Sir Walford Davies and others exploded the idea long ago, yet the entertainment world advances arguments in its favour—such can be convincingly challenged. But for its application to music offered in worship it is difficult to find a reason that will bear close scrutiny, unless it be absence of ideals, or lack of courage in putting them forward. Such an attitude lends itself all too easily to the sensational on the one hand, and the sentimental on the other; and a damaging feature of sentimentalism is that it wastes so much energy in pleasant personal satisfactions that there is little left for anything else. Sir Henry Hadow thought "those who say that tawdry ornament and trivial tune are attractive and so bring worshippers into the fold, may be asked to contemplate how many they are keeping away".

No section of the Church in either ancient or modern times has a perfectly clean record. In the Roman Church, as early as 1545 protests were heard against musical settings of the Mass which were mere exhibitions of the technical skill of the composers, or founded on secular tunes, and the Council of Trent sought a remedy through repressive measures. The works of Palestrina show how this problem of style was solved to the satisfaction of both priest and musician. The Church of England has a policy set out in the report of a Committee appointed by the Archbishops of Canterbury and York, entitled: *Music and Worship*. This is a comprehensive survey and, although many of its recommendations have yet to be fully accepted, Free Churchmen could not fail to profit by a careful perusal of its contents. Practical work on these lines is continuing through the School of English Church Music, founded by Sir Sydney Nicholson, and the many choirs affiliated to it. As far as I am aware, no responsible body of Nonconformity has, up to the present, shown an attitude towards its music comparable to that of the Roman and Anglican churches in seriousness of outlook, sincerity of purpose, and purity of aim.

On the relationship of art and religion the opinion has been expressed that "all the most beautiful things are useless. But what art has fashioned, religion accepts, and when this is informed by ecstasy, it becomes fine art; and when to this is added the mysticism of belief, it becomes a thing of incalculable, of infinite value". Few will care to deny the subtle influence of music, and the view that it is a language, beginning where words leave off, is now widely held. Great claims have been made for it. Herbert Spencer's description is: "a language of feelings, which may ultimately enable men vividly and completely to express to each other the emotions they experience from moment to moment". Sir James Frazer goes so far as to say: "We cannot doubt that music, the most intimate and affecting of all the arts, has done much to create, as well as to express religious emotions. The musician has done his part, as well as the prophet and the thinker, in the making of religion. Every faith has its appropriate music and the difference between the creeds might also be expressed in musical notation". The latter part of this statement at least, contains suitable material for a lively debate! Only a proportion of people will admit that music's influence can be evil, despite the example of Plato, who drew clear distinctions between different types and their effects—offering appropriate commendation, or censure. It is often considered expedient, or less disturbing to ignore the fact. Display is quite foreign to the spirit of worship, and no place can be found for it in a church service; but to listen to music chosen for its suitability and high quality is not an entertainment—it is an experience. In his recent book, *Science and the Creative Arts,* William Bowyer Honey writes: "Just as an intuition of goodness is needed to justify the collective liberation of individuals from the mutually competitive and predatory struggle, so intuitions of beauty and truth give a sense of the greatest values in personal experience; they too give a sense of liberation, but a liberation of what we call 'the spirit' ". In considering music as an aid to worship, at least three of its functions deserve wider recognition and greater care in application than has hitherto been accorded:

1. To afford opportunity for the congregation to take an active part in the service, and express its emotion in the singing of hymns, *etc.*
2. To emphasize a particular aspect of Christian teaching through a musical setting of appropriate words, rendered by a trained body of singers—anthems, motets, *etc.*
3. To assist in creating and maintaining that spiritual atmosphere so necessary to a church service—introits, voluntaries, interludes, *etc.*

Differences of opinion as to the type of music, and the extent to which it may be admitted, are bound to exist, but where its func-

tions are clearly acknowledged, an appreciable step in the direction of unity will have been taken.

What style of music can be considered appropriate for church use? A preliminary move towards a decision on this point is the realization that a particular style will produce its maximum effect under circumstances most favourable to it, and that, under other conditions the effect will, in varying degree, be weak and open to criticism and, in some instances, to ridicule. Such a point would seem too obvious for notice but for the frequent expression of opinion by those who "see no reason why the stimulating rhythms of the dance, and the soothing melodies of the musical play should not be allowed to give us similar emotional satisfactions in church". Again, few organists escape embarrassing requests for popular numbers as voluntaries—*In a Monastery Garden, The Rosary, The Sanctuary of the Heart, I'll walk beside you, Pale hands I loved,* and what not. The source of inspiration (?) is usually given—"on the air", "the Theatre Organ", "in the film ——". Not all organists are so easily embarrassed, of course, or feel it necessary to wait for requests; they waste no time, but get on with the business of coaxing the people in, dancing them out, and doing a little stroking in between. This is 'tickling the ivories' truly—and the ears! One would hardly expect an official blessing on any form of 'tickling' in church, but, all too frequently, this musical species is regarded as a definite asset. Attempts at reform invariably meet with much indignation, strong denials, and weak defences, yet such a situation is not imaginary—it actually exists, and it is an unfortunate fact that little serious thought is given to it; otherwise, could anyone remain oblivious to the unworthiness of such offerings?

Doubtless, musical taste is involved to a considerable extent, and, though a large measure of agreement is possible, this is primarily a matter for the individual. In the light of increasing knowledge and experience, it is subject to modification from time to time. Determining influences include spiritual as well as musical upbringing. The introduction of music of an operatic type into a church service is not likely to offend a musician with little or no care for spiritual values; likewise, the singing of sublime words to a jaunty tune will leave the most pious worshipper undisturbed if his musical feeling has been allowed to remain dormant.

Moreover, environment and association have to be taken into account. An intimate connection with one style often hinders a full appreciation of another—this affects listener, performer, and composer. An instance is well known to musicians concerning a talented and experienced organist who, for a considerable period, undertook regular duty at a local cinema. After a time, his accom-

paniment of the services was notable for effects more in keeping with the cinema than the church. Even Sullivan, a composer of undisputed genius, was rarely successful in adjusting his style to the particular needs of the Church, and, listening to tunes like *St. Theresa* and *Angel Voices,* or his once popular anthem, *Sing, O Heavens,* one is too forcibly reminded of the Savoy Operas. This one style does not meet the needs of both Church and Theatre. The power of association is very great—a double-edged tool—causing the rejection of much that is fine, and assisting the "infiltration" of some poor and sometimes worthless specimens. In the following quotation from a newspaper is expressed an opinion which is by no means isolated. It reads: "I once heard a popular song, *You are my heart's delight,* played in church as a voluntary. It was played with reverence, and sympathy, and feeling, and so far as I was concerned it fitted in completely with the spirit of worship". Reverence, and sympathy, and feeling !—for what?

It is a little disquieting to have to admit that in efficiency and artistic achievement the church lags considerably behind the concert hall and the theatre. Financial aspects cannot be ignored—neither are they solely responsible. What about our standards? Are they sufficiently high? Dare one suggest that in far too many instances it is possible to ask 'Is there a standard at all'? Beautiful buildings contribute a good deal to the atmosphere of worship, but they can do little to hide the poverty of artistic effort in other directions. Music in worship is primarily an offering to God, and it is mockery to offer in church a standard which would not be acceptable in a concert hall or theatre.

It follows that breadth of view, and a preparedness to sacrifice personal prejudices are essential in any endeavour to set and maintain a worthy standard. Taking full account of the high purpose of music in its association with religion; accepting the test of experience of men 'recognized as intellectually honest and spiritually sensitive'; and seeking to obtain a firm conviction, putting aside prejudice, expediency, and mere personal preference, an effort can be made towards the solution of many problems of church music by applying a threefold test: What is fitting (a) for church music in general, (b) to meet the needs of a particular congregation, and (c) to improve personal taste? Such an approach is not new, and it has sometimes been found difficult to give completely satisfactory answers, but it is not an impossible task, and there is still room for some clear thinking along these lines.

The selection of words from the Scriptures, or verses of a religious character, for musical setting is no guarantee that a composition will be suitable for use in church. Two essentials are dignity, and fitness for its purpose. Sensational effects, cheap and trivial rhythms, and sentimental turns of melody and harmony

should find no place, but it has to be admitted that the use of hymn-tunes, anthems, services, *etc.*, exhibiting these features is quite common. A title page inscribed "127th Thousand", "sung throughout the British Empire", "53rd year of publication", or "49th set", is not a recommendation, but merely an invitation to join the crowd—it is likely to be more helpful in making a fortune than in ministering to the spirit. No doubt, it pays to advertise a commodity—whether it happens to be church music or cough cure. *Jerusalem* and *The Messiah* are among the best sellers, but they do not need this kind of advertisement. Faced with such claims, it is not difficult for a choirmaster to get the comfortable feeling that, at any rate, he will not be alone in making use of the particular composition, and, even if its quality will not bear close examination, there will be many to share the penalty when finally called to account! The finest examples of church music, throughout the ages, were written because the composer felt impelled to express his deep religious convictions in terms of music, and not because this form of composition offered a better financial prospect than any other. This may account, in some measure, for the large proportion of strong examples in early times.

Style in church music has undergone numerous and drastic changes since the days of Plainsong. Many have been the influences, and far-reaching their effects. Not long since, it was fashionable to charge the Puritans with the responsibility for the decline following the wonderful English School of the 16th century, but a more permanent injury was inflicted through the taste acquired by Charles II and his court, during the period of exile in France. Evelyn's diary records:

> I went to-day to the Chapel Royal. Instead of the grave and solemn organ was introduced a band of twenty-four fiddlers, after the French way—better suiting a play-house or a tavern than a church. We heard no more of the organ. That noble instrument, in which our English musicians do so excel, is quite left off.

An entry by Samuel Pepys, dated 22nd November, 1663, says:

> At Chapel: I first perceived that the King is a little musical, and kept good time with his hand all along the Anthem.

Evidently the physical, rather than the spiritual, was the chief attraction for His Majesty. The story of the dispatch of Pelham Humfrey (the most talented boy of the Chapel Royal) to the Continent, for instruction in that gay style of composition, which the king had learned to admire at the court of Louis XIV, is well known. It is not surprising that the work of the Restoration composers was affected, and that their anthems contain unmistakable reminders of Lully and the French Opera. Many of the religious compositions of Haydn, Mozart, and their contemporaries also are

open to criticism on the ground of undue secular influence. English church music of the 16th century was never trivial or cheap, and, at a later period, S. S. Wesley, Parry, Stanford, and Charles Wood did much to restore the dignity and purity which had been lost during the period between the Restoration and the first half of the 19th century. S. S. Wesley spent a good part of his life in an endeavour to secure music of a better quality and renderings of a higher standard. Opposition was strong and the struggle almost continuous, and in the various cathedrals which he served the true value of his work was not realized, but later the award of a Civil List pension did, in some measure, lighten the burden of his many disappointments.

"An access of spiritual sensibility", Mr. Honey remarks, "brings to the mind an increased sense of freedom from material bonds and limitations; the discovery of beauty and goodness gives that sense of liberation and ecstasy". Nevertheless, people differ widely in their response to the various styles of music, and there is no exception to be made in the circumstance of its association with worship. One may feel that Plainsong is the true medium; another will be stimulated by an elaborate setting of the *Te Deum;* the calm simplicity of *Jesu, joy of man's desiring* or *God be in my head* makes a particularly strong appeal to many; whilst, as an inspired commentary on the Gospel, the *St. Matthew Passion* will quite frequently be singled out for the highest position in religious music. For a cosmopolitan congregation, however, it is probably unwise to adopt exclusively the style of one particular period. Composers of every age have made notable contributions to church music, and, without lowering the standard, it should be possible to suit most tastes, excepting those to whom sugar is life itself! After all, from Tallis and Palestrina to Holst and Herbert Howells is not a bad range from which to make a selection. With a resident congregation there is certainly more strength in the argument for specialization in either order of worship, or style of music.

It has been said that "the mystic fails without practice, the man of affairs without ideals". A former Dean of York made some pertinent observations:

> "All genuine art, the disciplined pursuit of beauty, is a true element in the good life", Dr. Bate remarked, "and as such is a proper concern of the Church. . . . There are deep affinities between all noble music and the life of religion. To many men this wordless language seems more apt than any speech to express their deepest convictions and hopes. Nowhere else can they find such a fusion of intelligence and emotion, such persistent intimations of the 'beyond', such revelations of sacramental grace in simple things; nor can they elsewhere experience that satisfaction which is more than pleasure, and for its perfection requires austerity, cleanness

> and discipline. There is no affinity between true religion and bad music . . . there are three aims which music must ensue if it is to take a worthy place in the life of the worshipping community; it must uplift, interpret, and unite".

"Fusion of intelligence and emotion", "revelations of sacramental grace", "satisfaction which is more than pleasure", "austerity, cleanness and discipline", "it must uplift, interpret, and unite". Are we in sympathy with such ideals? If not, what alternative views have we? If so, are we, in practice, sufficiently anxious for our religious music to embody this spirit, or are we side-stepping and too busy finding excuses for following the line of least resistance? In any case, dare we continue to support, even passively, a policy of 'drift'?

In *The Christian Significance of Karl Marx* (S.C.M., 6s.) the Rev. Alexander Miller provides us with a much needed book—one in which Marxism and Christianity are brought into fruitful contact with each other by a writer who is in sympathy with both and dilutes neither. Its plan precludes any serious facing of the strictly economic criticisms of Marxism, but the first half contains a useful account of what Communism is, and is followed by a brief examination of some criticisms from within the circle of those who accept Marx's economic analysis (Eastman, Koestler and Macmurray). Then the light of Christian doctrine is brought to bear on the subject in two well-written chapters, the first on "What Christianity has to Say", the following on "What Christians have to Do". The whole book will do much to exorcise that spirit of Pharisaism which so often invades the Christian in his approach to politics.

R. T. Brooks.

It would be easy to criticize *The World that Works*, by the Bishop of Rangoon (Blandford Press, 5s.). Its style, for all its virility, is atrocious. It draws unwarrantable inferences from slender data. In his enthusiasm for the Oxford Group, Bishop West deals with the Reformation in one brief paragraph, and in a manner that can only be described as question-begging and misleading. It is a pity that such blemishes are to be found in the book, because they tend to obscure its central challenge, which is set in the idea that where God really does rule the world through dedicated men and women, things change for the better. This idea is forcefully and vividly illustrated by the author's experiences in many parts of the world, including England, Burma, India and America.

Leonard Hurst.

PASTOR AND PEOPLE

[Under this heading competent writers of various denominations will deal with pastoral problems which confront ministers in the course of their ordinary work. We invite readers to suggest subjects.]

THE USES AND ABUSES OF PSYCHOLOGY IN THE MINISTRY

By H. J. S. Guntrip, B.A., B.D.

1. *Introduction*

"Shun the psychologically-minded parson". A medical psychologist was recently reported to have made that comment. Perhaps it was intended as a salutary protest against enthusiastic amateurs who read a few books and think they can embark forthwith on psycho-analytic treatment. Maybe, on the other hand, it expressed a rather jealous desire to fence round the field of psychological science as a monopoly of the medical profession. Probably the first reason was the true one, for the medical profession today is increasingly recognizing that serious workers in the fields of educational, social, moral and spiritual problems are bound both to study and practice the psychological approach to human nature. It is known beyond shadow of doubt that health, the special concern of the medical man, is intimately bound up with the patient's way of life, character, disappointments and satisfactions, and all that life means or fails to mean for him.

Today we see developing a combined approach to human problems from all angles. Psychology is not the concern or monopoly of any one profession. It is the indispensably necessary equipment for all who have to deal with people and their needs and troubles. Here lies the answer to a question asked recently by another doctor: "Why are so many ministers taking up psychology nowadays?" It is a matter of sheer necessity and is a process that nothing can stop. It is no longer possible to bring adequate help to people unless we make a wise and instructed use of the best knowledge about man that scientific study now places at our disposal.

It is true that many older doctors still look askance at medical psychology, and many older ministers regard with suspicion the importation of psychology into the work of the ministry. We may regard with sympathy and patience the doubts and fears of those who see rising round them a knowledge and technique of which they knew nothing in their own earlier days. They feel that they have got on very well without it, and it may only be a dangerous stunt. Yet the truth is that they did not get on so well without it as they

may believe. It would be easy to gather evidence of patients uncured, and troubled minds unhelped for lack of psychological understanding. Moreover, this new knowledge has come to stay and we must face its challenge fairly and squarely, and study its implications for the Christian ministry. Apart from any practical issue, in days when so many other professions are seriously studying psychological science, the minister who is ill-equipped in this respect will find himself outside the intellectual world of his time.

2. *The Abuses of Psychology*

We return to the doctor's question: "Why are so many ministers taking up psychology nowadays?" What is meant by taking up psychology? It is widely felt that there are dangers here that we must have the honesty and courage to admit and avoid.

(1) There is the temptation to flaunt a half-baked and ill-digested psychology. This is a danger that is equally real in other departments of knowledge. We have heard a similar complaint about ministers with an interest in economics and politics. The study of a few textbooks on social science hardly equips a preacher for making dogmatic and authoritative statements in the pulpit about things of which he has little practical working experience. Yet we dare not say that the Christian gospel has no bearing on the social and economic structure of our communal life. What is required is that study should be thorough and not confined merely to book knowledge. If any man is drawn by natural aptitude and interest towards dealing with some special aspect of human life in the light of the Christian faith, let him acquire such knowledge and experience as shall command the respect of other trained minds. We do not want a Christian ministry filled with dilettante enthusiasts.

(2) There is the temptation to "preach psychology". It is safe to say that sermons filled with psychology will soon become nauseating to congregations, besides probably being unintelligible. We are all sinners in this respect to some extent. If any man has a special interest, whatever it be, there will be a danger of its obtruding too much into his preaching. With some interests that is less objectionable than with others. With the psychological interest it might be most objectionable. Just as a decade or so ago preachers who had but a vague idea of the fundamentals of their religious message were inclined to preach politics and economics instead, and to substitute a biological and social gospel of evolution and progress for the good news of God in Christ, so now there might be a temptation to regard psychology as the latest phase in the spiritual evolution of mankind, and to preach, if not Freud, Adler and Jung, then Christ dressed up in psychological terminology. Psychology is not religion, and a psychological lecture is not the preaching of the gospel.

The man who makes a psychological approach to human problems cannot, of course, remain unaffected by it in his preaching. There never has been a time when preachers have not drawn sermon material from their pastoral work, where they are thrust close up against the actual difficulties that confront their people. No one would say that a preacher ought never to use, for the illustration of his message, knowledge of human problems that has come to him in the course of a psychologically instructed ministry. But this needs to be handled with extreme care and delicacy. Above all, the practice of "citing cases" in detail ought to be practically forbidden. It would be an effective barrier to any sensitive person's bringing his troubled mind to a man who might, in a few months' time, display the case to public view. The psychological lecture is different, for technical matters can often only be explained adequately by reference to "case-histories", and the audience is mostly composed of people who have come to make a serious study of the subject. A congregation in church has come to worship. The temptation for a psychologically-minded preacher to cite case-histories is strong, just because they are at times dramatic, sensational, fascinating. To try to arouse a spurious interest in preaching by the use of arresting and perhaps lurid "inside information" of a psychological order, is a prostitution of the true business of preaching which is the proclamation of the Word of God to men. It is likely to be motivated by vanity and a desire to impress. An elderly deacon once said to the writer, after listening to a sermon by a minister interested in psychology: "He likes to make your flesh creep".

(3) There is the temptation that comes to the minister who has acquired some facility in making the psychological approach, to advertise himself as a psychologist. If he really is a psychologist that will be done for him by other people, and he can afford to keep quiet. Once a reputation has grown round him, he will have to accept it. But the man who is most eager to push himself forward as a psychologist is likely to be the man who cannot get himself accepted by the quality of his work in this field. Let a man use the knowledge, insight and experience he is gaining quietly and wisely. As soon as he has given really effective help to a few people, he will be surprised to find that folk he has never heard of will come to him. Somehow it goes round that "so-and-so is the man to help you". It would not be a good thing for the church for ministers to fall into the habit of giving themselves out to be psychologists. If a man can really help people, he will soon find that far greater demands are being made on him than he can meet. If he reaches the point where he feels compelled to specialize, he will be wise to submit himself to one or two competent judges. We recently heard from a senior probation officer that a minister (whose name was not disclosed) called on him to say that he was setting up as a psycho-

logist, and would he send him cases. The probation officer correctly answered "No, and I'll discourage anyone else from doing so". That is not the way to make use of psychology in the ministry. It is likely to bring discredit on the church and on non-medical psychology in general. The psychologically-trained social worker does not pose as a psychologist, and the minister should believe that the most important thing for him to be is a minister.

Both in preaching and in pastoral work, the place for psychology is not in the shop window but behind the scenes. It should be part of the well-digested substance of understanding on the minister's part, and the less it is paraded the better. So far as preaching is concerned, technical material of any kind, not only psychological but theological and metaphysical, is out of place. It is doubtful if a congregation is greatly helped by a dissertation on the Logos in the light of Greek philosophy, even though all that lies behind the first chapter of St. John's Gospel. "Complexes" and "the unconscious" should be just as sparingly dealt with.

(4) Lastly there is the danger of making superficial snap-judgments on the basis of a little psychological knowledge. Modern psychology provides us with ideas and theories which, at first, look deceptively simple and easy to apply to human behaviour. The beginner may feel that he knows much more about people and their motives, and the reasons for their actions, than he really does. But amateur psychologizing is irritating to those it is practised on, and is not the same as deep insight into human nature. The trained analyst begins with a provisional diagnosis which he is always refining and correcting. Often what is explanatory of a given character or type of behaviour, only emerges with great pain and difficulty after a long investigation. It is a great temptation, when one possesses a little knowledge, to use it on other people, and one should certainly use it in the privacy of one's own thoughts as an aid to accurate observation and growing insight. It is well for a long time resolutely to deny oneself the luxury of "psychoanalysing others", and instead use one's knowledge to face honestly one's own problems. Sigmund Freud says: "Psychoanalysis is learnt first of all on oneself, through the study of one's own personality" (*Introductory Lectures*, 14). Let us be prepared to accept this discipline, and only when knowledge and experience is extensive, and then preferably under skilled guidance, begin to use it on other people. The writer once heard Dr. J. R. Rees say in a lecture that teaching, medicine and the ministry are the three patronizing professions. They certainly can minister to our self-esteem and inflate our egotism, unless we are on our guard. The possession of psychological knowledge increases the danger unless it is very honestly used first on oneself. That is why those who psychoanalyse ought first to have been psychoanalysed themselves. The further you go in try-

ing to understand human character and conduct, the more complex, deceptive and subtle you see its structure and motivation to be. It would be disastrous for ministers with a smattering of psychology to go about discovering complexes in members of their flock; a good recipe for losing their confidence. Genuine understanding of human nature is a much profounder thing, and only acquired after much toil.

3. *The Uses of Psychology*. (*a*) *Pastoral Psychology*

(1) We may now turn to the positive part of our subject and ask: "What are the uses of this modern science in the work of the ministry?" Here we must at once make an exceedingly important distinction between Pastoral Psychology and Psychotherapy. Psychotherapy is the systematic treatment of neurosis by psychological techniques. Pastoral Psychology is the impregnation of the minister's work as a pastor (in advising, guiding, warning and forewarning members of his flock) with a thorough understanding of human nature from the psychological point of view. The psychotherapist is a specialist. The relationship of the minister to him is much the same as that of the medical general practitioner. All medical students nowadays are to have some training in psychological medicine, though only a few of them will become specialists in psychotherapy, a type of treatment for which the general practitioner would have no time in any case. But he will have been made aware of the importance of emotional factors in illness, he will be in a position to detect early the signs of emotional maladjustment and forestall nervous breakdown, he will know how to treat the simpler anxiety states and teach patients how to recognize the relationship between some of their complaints and their environmental and personal difficulties in life. Finally he will be able to recognize when a personality is so maladjusted that the help of a psychotherapist for more lengthy treatment is required.

In an analogous way the psychologically trained minister can also perform some of these very functions in the ordinary course of his pastoral work. It is not his job as a minister to embark on lengthy treatment of serious maladjustments of personality. Moreover, he has his own speciality which is the religious life rather than the emotional health of those he serves. Yet as he moves all the time amongst his own people, watching them in their homes, at their work, in the fellowship of the church, and in their recreations, he is ideally situated to be of great help. If he understands the significance of things and knows what to look for, he may nip many a trouble in the bud. He will detect the first signs of rising anxiety long before a person ever thinks of going to a doctor. He can help people to adjust themselves to business worries and domestic troubles and forestall the onset of "nerves". He will often find

parents worried about their children and can give valuable guidance about parental handling. All this depends on his knowing what he is about in more than a rough and ready way.

Let us illustrate. The pastor may come across a man who is full of complaints and criticisms, who is constantly grousing that things are all wrong at work, at the church, in the government. This omnivorous grouse that devours the whole of life is never rational. It is the spilling over of a subjective discontent. Instead of dismissing the man as an awkward fellow, he will wonder what secret trouble is gnawing at the man's personality. Perhaps he is unhappily married and has never dared tell anyone. He will never touch on the sore point himself; he will rather ease himself by grumbling and finding fault with everyone else. Yet he is likely to be longing to unburden himself, and to be grateful for an opportunity tactfully given to open up his troubled mind. "Look here, old chap, I'm concerned about you. I don't think the things you are always tilting at are really the things that upset you. You seem to me to have a burdened mind". That may be enough to give him the chance. Then, if he takes you into his confidence, everything depends on how far you really understand what he reveals.

The following is a quite different type of case. Some years ago a young man went to a very experienced elderly minister to seek help because he was troubled badly with masturbation. The minister talked to him, did his utmost to strengthen the lad's feeling that masturbation was an evil habit that he must have the moral strength to overcome, and prayed with him. The lad went away and continued most earnestly to wrestle and pray in secret, but the habit remained unbroken, and a source of chronic feelings of shame, guilt, and self-accusation over the belief that he was weak-willed. Time passed, the lad grew up and suffered a bad nervous breakdown which brought him to a psychotherapist. Then the real story came out, a tragic story of ill-treatment and loneliness in childhood. The masturbation was merely incidental, a superficial sign of serious environmental difficulties, a fleck of foam on the surface of a stormy sea of emotion. What a pity that very experienced minister was not also psychologically instructed! Years of futile struggle and eventual breakdown would have been saved if he could have said to the lad: "Masturbation as a physical fact does practically no harm and is of little importance. (Sir James Paget, quoted by Dr. K. Walker in Sex Difficulties of the Male, says: "You may teach positively that masturbation does neither more nor less harm than sexual intercourse practised with the same frequency".) As an emotional fact it is important because it is most often a symptom of chronic anxiety. Let us forget about the masturbation; that will die away when its cause is dealt with. What grave anxieties are upsetting you and driving you to seek comfort

in this way?" An investigation of the boy's home life, possible resort to the N.S.P.C.C., a sympathetic treatment of the hopes and fears of his disturbed mind and their effect on his development, would at that stage have prevented a major calamity later on. But the minister did not possess the knowledge to make that approach.

(2) The distinction between pastoral psychology and psychotherapy, though fundamental, is however not quite so simple as stated above. A human being is a "whole", and the various aspects of his life, physical, intellectual, social, ethical and spiritual are but aspects of that one undivided whole. They are not separated parts of a person's life, having no bearing on each other. It is quite impossible to split up a human being into mutually unrelated parts, each assigned to a different profession for treatment or cure when disorder sets in. Rudolf Allers, an eminent Adlerian psychiatrist and a Roman Catholic, writes: "Human nature is what might be termed a 'dynamic whole'. . . . The concept of totality is of the greatest importance for the study of human nature" (*New Psychologies,* 53). This truth is characteristic of the modern approach to man whether in philosophy, psychology or the practical handling of social problems. It needs even stronger emphasis in theology and religious thinking generally than in other spheres. Just because the religious thinker deals with human functioning at the highest spiritual level, he is in danger of abstracting the spiritual life from the other aspects of personal existence, and deals with it as something self-contained and apart. The day has long gone by when it could be said that the doctor deals with the body and the pastor with the soul. The pastor who has eyes to see will often recognize in some forms of illness the symptoms of spiritual disharmony, and the doctor who knows that his patient is not a "case" but a "person" will often realize that the "person" would lose his tendency to illness if life were more satisfactory to him.

Whether an individual needs help because he is ill, or in a state of spiritual crisis, he is always a person with a given constitution, a disposition and temperament largely determined by heredity, a character shaped by the emotional history of childhood and later building thereon; and finally a social situation made up of his relationships with people in the home, at work and in his social, political and recreational interests. A disturbance at any point will ramify until it affects every other point in the whole of his personal life. The answer to his troubles must be in terms of his "wholeness" as a person.

(3) Thus the nervous symptoms that send a patient to a doctor may result from a difficult environment, for we all have our breaking point, and there is a degree of social pressure beyond which we all react with irritation, anxiety, and intolerance, perhaps mounting into neurosis unless we are helped. A minister, in the course of his

visitation, may come across a middle-aged unmarried woman, off work with, let us say, shingles. Her doctor will be treating that complaint with the appropriate physical remedies, but he knows that nervous tension lies behind it. The minister sees that her recent history is a clue, not only to the shingles but to her generally worried state of mind. She has lived for years with her mother who, not so long ago, died; now she comes home from work to a cold empty house, no fire, no meal ready, all the housework to do after her wage-earning is done. But she is a gallant soul who refuses to complain or bother other people with her troubles, and so she has accumulated an amount of pent-up anxiety which spills over into the body to upset that. After the doctor has cured the shingles, she may be in great need of the minister to help her to talk out her troubles and perhaps readjust her attitude to herself and to life so as to eliminate the spiritual friction which has been taking toll of her.

Environmental pressure may be due to unemployment or to domestic unhappiness and strife. A maladjusted marriage hidden from the outside world, or the presence of relatives or "in-laws" in the home who do not fit in too well may mean that the patient lives in a state of constant mental tension, which transmits itself to the body as nervous and muscular tension. There will be an inability to relax, poor or unrestful sleep, a subtle disturbance of the metabolic processes in the body and ultimately some illness or other. Again the disappointment of ambitions, the frustration of early hopes, an undermining sense of failure, loss of interest and initiative, aim and purpose, and in the end loss of the sense of positive significance in living will bring a steady lowering of vitality and vague illness.

Any number of problems of this order have major or minor effects in the disturbance of health. The doctor may give a tonic or sedative; in the more leisurely days of the old-fashioned "family doctor" (fortunately not altogether gone even in these hurried times) he gave much more than medicine, and what he gave of himself, of his experience of life, sympathetic understanding and sage advice, was far more important than the drug. Yet the doctor has all too little time, faced with a crowded surgery, to go deeply into the human background of illness. Furthermore not every member of the medical profession, or of any profession, necessarily possesses either the natural flair or understanding to do so. Here is a real sphere of ministry. Provided the pastor can really give genuine help there is an increasing disposition today on the part of doctors to recognize the value of medical and ministerial co-operation. The minister who can do a first-rate job in pastoral work cannot keep clear of a concern about the illnesses of his people. This means more than simply comforting and encouraging them till the doctor has cured them. It will, in a number of cases, be rather a matter of

the doctor keeping the patient going, lessening the pressure of physical symptoms, till the minister has dealt with the real root of the trouble by helping the patient to readjust to his situation in life. The minister's work is the more radically curative of the two.

The Christian minister ought not to need persuasion that a large part of his work is of this order. Christ healed the sick, and related illness in a number of cases to the condition of the sufferer's personality, so that instead of saying: "Rise up and walk", He said: "Thy sins are forgiven thee". No one who understands neurosis will limit that word "sins" to a purely theological sense as meaning "wilful disobedience to the known will of God". We may take it as covering all those problems of a mental and emotional kind, all those defects of, and conflicts within, the personality out of which illness arises. No minister who is devoid of understanding and some special training for this work can be said to be properly equipped for his ministry.

Yet more equipment is needed than common-sense, religious earnestness and a love for men and women. Without these, technical knowledge will be largely useless, but without some technical knowledge these qualities will often be wasted in merely giving futile advice. A profound understanding of the working of the human mind is needed to help people to achieve that positive, courageous, effortful attitude to the difficulties of life which will lift them out of the tendency to fall into illness, and bring them into a condition where problems stimulate them rather than depress. Courage and confidence cannot be pumped into folk. One must know how to remove the inner obstacles to the development of their own natural courage. One must know how to help people to talk out their problems, and ease their feelings and understand what has been happening to them. They may not talk out their troubles because they do not like to, but often it is because they do not know how things are connected, and so push the painful things into the half-conscious mental background, not seeing that this is what upsets them. The correct attitude and approach on the minister's part determines whether they can talk to him. His knowledge of what to look for decides whether he can help them. Ministers have, of course, always done this work. In the past men of great intuitive understanding of human nature and wide experience of life, have exercised a pastoral "cure" or "care of souls" of the highest order. But not all of us have these natural gifts, and both those who have them and those who have them not, will find their power to help greatly increased by the knowledge that modern psychology puts at their disposal.

(4) So far we have mentioned only troubles arising out of environmental pressures. A minister who knows something of a person's life story and much about his work and family life of recent

years (hence the need for long pastorates) is in a fine position to help. But personality problems have deeper roots than present and recent environmental pressures. Character has a causal relation to nervous illness. By character psychology understand not the ethical quality of a person, but his basic emotional organization, the conscious, and still more unconscious, motives, desires, feeling-attitudes, and conflicts that determine his reactions to events and people. It is not what happens to us but what we feel and do about it that matters. When we handle life badly, and so suffer not only in happiness but often also in health, it is because at that point the defects of our character have let us down.

Here we enter deep waters. The foundations of character are laid in early childhood. Faulty reaction to life due to some unrecognized character-trait probably of a childish order, may prove open to quick and sympathetic treatment. Often, however, it goes far deeper; the whole personality needs to be spring-cleaned of the accumulated tensions of the years, and reconstructed after deep investigation, before the sufferer can arrive at freedom and peace. Neither the medical general practitioner nor the working minister has the time or specialist training for this work.

4. *The Uses of Psychology.* (*b*) *Psychotherapy*

The deep investigation of personality problems has become the special field of operations of the medical psychotherapist, that is the psychiatrist who specializes in psychoanalysis rather than in the physical treatment of the insanities. Into the field of psychotherapy a number of ministers have already been drawn and have proved their ability to do good work. There exists also a lay, *i.e.*, non-medical, psychotherapy in the case of the Freudian Society which trains a small number of carefully selected people to carry out psychoanalytical treatment under the direction of medical analysts. The entirely legitimate concern of the ministry with character problems makes it inevitable that men from the ranks of the ministry should gravitate towards this work. Psychotherapy is the systematic treatment of the neuroses by psychological techniques. These vary from hypnosis, high-pressure suggestion and persuasion, re-education, to minor or major analytical investigation of the personality-type, character-structure, unconscious conflicts and motives of the person who is ill. As "treatment for illness" psychotherapy is the concern of the medical profession, not of the ministry.

But we have seen that the matter is not so simple as that. Where ill-health results from emotional disturbance and character-defect, it is as much the concern of minister as of doctor. In fact the personality of the psychotherapist is more important than his profession. Not all doctors and not all ministers could make good

psychotherapists. Men of the right type with a real gift for such work, out of the ranks of all professions concerned with human problems, the medical, ministerial, educational and social workers' professions, have both the right and duty to be properly equipped for this work. A recognized "Association of Lay Psychotherapists" is needed, which is not tied to the doctrinal orthodoxy of any particular school of theory, has a standard qualification, and binds its members to carry out treatment only in conjunction with the medical profession. This would rule out irresponsible dabbling.

The medical profession must know that any non-medical psychotherapist with whom it works is qualified, efficient and reliable. Further, no non-medical psychotherapist, whether he be a minister or anyone else, ought ever to undertake definite treatment except in co-operation with a doctor. The reasons are clear. There may be character neuroses that do not reveal any obvious physical symptoms but only distorted emotional reactions and difficult personality-traits. One cannot assume that these are not a medical concern; such cases can be deceptive. Physical symptoms may emerge during treatment; the difficult character may be the preliminary phase of a psychotic condition. Even with common nervous symptoms it is sometimes hard to decide whether they are purely neurotic (due to emotional conflict) or whether they mask a psychosis (one of the insanities). What at first looks like neurotic depression may be an incipient melancholia, or the depressive phase of a manic-depressive psychosis. Morbid fears and worries in middle life may be due to Involutional Melancholia. Such facts make it imperative that no "psychotherapeutic treatment" should ever be given by a non-medical psychologist except in close co-operation with a medical man, ideally a psychiatrist.

Psychotherapy is a speciality, requiring sound training both in theory and practice. The essential part of the training is the personal analysis that everyone ought to undergo before analysing others. Psychotherapy is not the job of ministers in general. Here and there a minister will discover gifts for the work, just as some doctors will, and be drawn to specialize. He must be prepared for long and hard training in the study, for the discipline of being himself analysed, for submitting to the judgment of qualified people as to his fitness, and for binding himself to work only with the medical profession where actual analytical treatment is indicated. There will naturally be cases where all that is wanted is advice, or explanation, or unburdening that falls short of psychoanalytic treatment. This is the normal work of pastoral psychology and raises no question of medical co-operation. Psychotherapy in the special sense goes beyond this. There is a real place for the psychotherapist in the ranks of the ministry, for the Christian minister's business is the "cure of souls", and psychotherapy is a real cure of souls. The

Church has not yet evolved the right method of using the services of those who thus specialize. Meanwhile they might well band together to see that the work is responsibly done and a high level of qualification maintained. To do this we need the backing of the medical profession and its active help. It is not likely that this support will be forthcoming unless we are prepared to attain a tested standard of efficiency, and accept fully the obligation not to work independently of the medical profession.

5. *The Teaching of Pastoral Psychology*

The writer has been asked to include a study scheme. It may therefore be stressed that knowledge of human nature comes in other ways than by a study of psychology. He who knows nothing but technical psychology may know little of living people. Knowledge of man is to be sought in literature, art, in social, political and economic studies, in the ethical and spiritual conduct of life, in the mystery of worship, and simply in mixing with people. Yet the psychological approach is essential to a real understanding of man in all these other ways.

The most momentous fact established by the scientific study of the mind is the existence, ramifications and power of the unconscious motive. Our egotism feels a strong distaste to admitting this, but a fact is a fact even if we do not like it, and we cannot escape it by ignoring it. We shall not understand human beings in their manifold activities, even in their religious life, unless we know what goes on behind the scenes of consciousness. Those who have first-hand knowledge of psychoanalysis realize the extreme subtlety and all-pervasive influence of unconscious motivation in a way that is hardly possible to those who have only book knowledge of psychology, however wide their experience of life. The psychoanalyst realizes that many of the fears about and objections to modern psychology would fade away if theoretical information were changed into direct experience. Life can only be known from the inside, and the religious man feels the same about those who make intellectual objections to his faith.

The psychological approach to man is searching. It exposes, as nothing else does, our habitual self-deceptions, and challenges us to a self-knowledge from which we usually shrink. For that very reason it has profound religious significance. When the scales fall from our eyes as we look at ourselves, we begin to be open to a genuine religious experience. There can be no adequate knowledge of human nature today if the fruits of psychological investigation are left out of account. We plead for a more wholehearted recognition of the place of psychology in training men for the ministry. It would revolutionize the teaching of Pastoral Theology, which, with psychology, should be treated as a "clinical" subject, and taught by

men who are actually engaged in pastoral work and have the requisite scientific knowledge.

The most serious lack in our ministerial training is the absence of anything corresponding to the clinical training for medical students. In a Medical School, in addition to whole-time professors who are both teachers and specialist research workers, there are "clinical lecturers", doctors who are in practice and able to teach out of their day to day experience of patients. Our Colleges have always made a casual and occasional use of the "clinical lecturer" in inviting men in charge of churches or from the mission field to talk about their work. The time is now ripe for something much more systematic in this direction in every one of our Colleges. Men ought not any longer to be left to their own unaided enthusiasm to acquire an adequate knowledge of psychology and its bearing on pastoral work. One would not for a moment undervalue the fine work done in our Colleges for many generations, or the work of teaching and training that is being done now. It is simply that life does not stand still, times change and new methods and procedures become possible that enable us to do even better than has been done in the past. May we not hope to see the corporate church life of all denominations growing in its midst a group of men, who have just that specialized psychological knowledge and experience which would prove invaluable in training men for the ministry? This is no doubt a development that the future will see. There are men, whose names are well known amongst us, who have pioneered, and made the first explorations in this field of service. Our task is to go ahead from where they have brought us, in a much more systematic and fully responsible way.

NOTE: Owing to pressure on space the book list prepared by Mr. Guntrip is unavoidably held over.—ED.

BOOKS OF THE QUARTER

The New Testament of our Lord and Saviour Jesus Christ newly translated from the Vulgate Latin. Burns, Oates. 10s. 6d. & 6s.

The Epistles and Gospels for Sundays and Festivals throughout the Year. Burns, Oates. 25s. & 10s. 6d.

This is a volume of great interest to all who love the *New Testament* in the vernacular and delight to compare the many modern versions. We heard some years ago that one canon adopted by Mgr. R. A. Knox, the translator, was to admit only such words as were current *both* in the sixteenth *and* in the twentieth century—an intriguing idea, whether true or not.

It is certainly a modern version. "Verily, verily, I say unto you" becomes "Believe me", "take no thought" becomes "do not fret", and the "tabernacles" Peter desired at the Transfiguration become "arbours". "Charity", however, is kept, as is "thou" for the second person singular. The translator feels free to paraphrase and fill out: *e.g.*, "the worship due from you as rational creatures" (*Rom.* 12^{1}); "Could you not tell that I must needs be in the place which belongs to my Father?" (*Luke* 2^{49}); "Nay, woman, why dost thou trouble me with that?" (*John* 2^{4}); "Bear the burden of one another's failings" (*Gal.* 6^{2}). The scholar is perceptible in the differentiation of "hampers" from "baskets" and in the use of "fell to" or "set out to" for a word uniformly rendered "began to" in the Authorized Version; but the keeping of "one fold" (for "one flock", *John* 10^{16}) is to be regretted, as is "let this chalice pass me by" (*Matt.* 26^{39}). A few striking phrases may be mentioned: "men that are God's friends" (*Luke* 2^{14}); "Do not be disarmed by malice; disarm malice with kindness" (*Rom.* 12^{21}); "the peace of God, the very condition of your calling" (*Col.* 3^{15}); "Do not let resentment lead you into sin; the sunset must not find you still angry" (*Eph.* 4^{26}). Notes are added, some to say that a verse, retained presumably because the translation is from the Vulgate, is wanting in the Greek MSS., others interpretative. The book is well printed by the Glasgow University Press, but less sumptuously than *The Epistles and Gospels* from this version, the limited first edition of which is available for Catholic clergy only.

The following short extracts from three different types of writing will be sufficiently familiar for mental comparison with the *A.V.* as they are read:

> At the beginning of time the Word already was, and God had the Word abiding with him, and the Word was God. He abode, at the beginning of time, with God. It was through him that all things came into being, and without him came nothing that has come to be. In him there was life, and that life was the light of men, And the light shines in darkness, a darkness which was not able to master it (*John* 1^{1-5}).
>
> Charity is patient, is kind; charity feels no envy; charity is never perverse or proud, never insolent; does not claim its rights, cannot be provoked, does not brood over an injury; takes no pleasure in wrongdoing, but rejoices at the victory of truth; sustains, believes, hopes, endures to the last. The time will come when we shall outgrow prophecy, when speaking with tongues will come to an end, when knowledge will be swept away; we shall never have finished with charity (*1 Cor.* 13^{4-8}).
>
> Martha was distracted by waiting on many needs; so she came to his side, and asked, Lord, art thou content that my sister should leave me to do the serving alone? Come, bid her help me. Jesus answered her, Martha, Martha, how many cares and troubles thou hast! But only one thing is necessary; and Mary has chosen for herself the best part of all, that which shall never be taken away from her (*Luke* 10^{40-42}).

GEOFFREY F. NUTTALL.

The Significance of the Cross. By F. W. DILLISTONE. Lutterworth Press. 12s. 6d.

I suppose there can be no history of the development of the doctrine of the Atonement; we can but write the story of a number of great books which interpret, each to its own age, the great and central fact of our religion—how God has redeemed man through the life, death and resurrection of His Son. Professor Dillistone has written a fresh, illuminating, scholarly, and above all a profoundly religious book. It is *almost* a classic: but not quite.

It begins excitingly by reminding us how, in the grim situation that a second world war creates and leaves, the great words associated with the Atonement, which peace seemed to find superfluous or irrelevant, beget new meaning and wider currency—sacrifice, deliverance, retribution and regeneration. I felt this was high promise; and I think what disappointment I have is due to what seems to me the author's inability thoroughly to integrate this beginning with the Biblical and theological study of the rest of the volume.

The body of the work begins with a valuable and lengthy study of the New Testament treatment of the subject. Here is much that is fresh and important, and nothing that is superficial or unsound. And yet even here I began to discern my dissatisfaction. Professor Dillistone, for example, promises to discuss the titles and metaphors that Jesus applied to Himself and His work, and I was very glad to find that he began by reminding us, as not many writers have done so prominently, that the title 'Shepherd' is a significant one that Jesus applied to Himself. Yet I had to wait until some other matter, Judgment and Justification, was under consideration in another chapter before the equally important title 'Son of man' was considered. I cannot think this is simply a matter of method: the awkwardness of the division seems to me to lie in in a certain indecision in the author's mind as to the method of exposition he proposes to follow. At one time it seems that he will take the Biblical terms and metaphors as his basis, and show us how these may be translated into twentieth-century forms of thought; at another he seems to take our modern usages as the basis and show us how the Biblical terms are related to them.

I find a measure of this same difficulty in his application of what he calls the 'method of imaginative comparison' which he rightly claims as the New Testament method itself. Paul never intended his metaphors drawn from the slave market or the law court to be any more than 'imaginative comparisons'. Professor Dillistone follows the same method and has his own 'imaginative comparisons' to make; and well he makes them. But I finished the book wishing that he had done for Paul's imaginative comparisons what he had done for his own—made them concrete, relevant, and alive in this tragic, terrible but anxious twentieth century.

And now, lest such criticisms should be held to spoil expectancy for a really good book, I must close by saying that I cannot think of any minister, lay preacher or intelligent Christian not being far wealthier without 12s. 6d. than without this book. It will not only supply sermons; it will feed souls.

Good News. By CYRIL ALINGTON. Blackwell. 7s. 6d.
The Christian Way. By FREDERIC GREEVES. S.C.M. Press. 6s.
The Structure of Life. By E. L. ALLEN. Nisbet. 8s. 6d.

These three books are concerned in various (and how different!) ways with the Christian Life. The Dean of Durham writes a slender volume in more senses than one, and I confess that after a second reading I am not sure whether he means the outlook from which he starts to be just pedagogically useful (as when a rowing coach may tell an individual oarsman to over-

reach in order to cure a lack of 'swing') or theologically essential. He *says* the former; but says it so emphatically and so often that I thought he did protest too much. This outlook is that it avails little or nothing to tell the modern man that he is a sinner (though I thought many preachers ceased that years ago!) and that in any case the central 'good news' of Christianity is of God's Fatherly Love. I agree about this latter, but only if it means (and it is not clear that it does) that we do not replace a theological Christianity with a metaphysical one, but with a truly evangelical one. For the good news we have to preach is not the metaphysical proposition 'God is Love'—though that is implied by our news—but the historical announcement, the newspaper headline, that 'God so loved the world, that he gave his Son . . . '. Nevertheless, for those who share—or think they share—the presuppositions of the author, and for all who have the sympathy to take it within its somewhat narrow compass, this is a useful, stimulating and—of course—well written little work. Among many useful insights I liked his forceful statement of the view that the good news was not only for the individual, but for the Christian congregation as well.

Mr. Greeves, as a working minister about to become a College Principal, shows a much clearer grasp of the relation of theology and practical living. He starts by saying that for him Christianity is not so much a creed to be believed as a life to be lived; but he just cannot discuss the living of the life without being very credal. The book is full of admirable illustration: the Methodist pastor knows how to testify. I could only wish that Mr. Greeves had not been forced to deal with some profound subjects (*e.g.*, repentance) in such short space as to be unable to indicate their depth. But the book well deserves the large circulation that the S.C.M. Religious Book Club ensures.

Dr. Allen has written a book of wide and scholarly scope, rooted in the Bible and fully alive to the tendencies and tensions of modern society. I think it lacks profundity, and the coherence that some central theme alone can give. It is certainly instructive and entertaining to have so humane and widely read a scholar as Dr. Allen to take one through so many fields of human activity. His comments are wise and his observation shrewd. But I do not think he has lived up to his title and shown us how it all fits together into one structure. His book comes from the study rather than the pastor's visitations, I should say; and from enlightened and earnest conversation rather than from sustained and searching thought.

Does God Exist? By A. E. Taylor. Macmillan. 7s. 6d.
The Collapse of Doubt. By F. W. Camfield. Lutterworth Press. 5s.

These two books have come out of the war, and really deal with the same problem. The contrast could hardly be more complete. Professor Taylor, whom I knew as a teacher and honoured as my first 'chief' in University teaching, was a man of immense knowledge, devout faith, and humbling humility: Dr. Camfield is a theologian who, sharing Professor Taylor's humility and devoutness, would find it almost impossible to think that he had not been wasting time in writing for us this his last book. The nature of the issue between these two books is such that there can be no neutrality, and for my own part I confess to being still a pupil of A. E. Taylor. I find Dr. Camfield's position very difficult to appraise. Of his religion I have no doubt whatever: it is real and rich and fine. Of his theology I am uncertain; it seems to me to end in impossibilities. Of his philosophy I am almost in despair. Space will only let me say that if, as I should agree, revelation, if it be anywhere, is in Jesus Christ, then the complete dichotomy between God and this world which Dr. Camfield asserts is impossible. If the world

is impatient of God, there can be no incarnation. If there has been incarnation, then the relation of God and the world cannot be as Dr. Camfield says.

Professor Taylor's book is set in a very different key. Here is one of the acutest and most erudite minds of the century ("He could fill most of the Chairs in the Arts Faculty and half-a-dozen of them with distinction" Professor Whittaker once said to me) dealing in a trenchant and effective manner with those who say that God is dead. Quite rightly he sees that 'science' is the most popular and fruitful source of atheism and he deals intensively with the scientific objections. He shows that "the knowledge we get by the methods of experimental science is not the whole and not even the most important part of our knowledge"; so what physical science leaves uncertain (the existence of God) may become certain by examination of man's moral and intellectual nature. And since the existence of God implies that the world's history has an underlying purpose—one which belongs to a rational and moral being, for no one could worship a mere blind trend!—he devotes the major part of his book to a vindication and restatement of what we used to call the 'Teleological Argument'. This must do more than demonstrate certain 'marks of design' in nature—it must elucidate the 'end' for which the design exists, and show it to be good. His subsequent examination of man's moral nature leads him to assert not only Theism, but a divine Providence which is concerned with the destiny of each individual man.

We were already heavily in Professor Taylor's debt, and I for one cannot but feel that in this 'last will and testament' he has immeasurably added to our Christian wealth. It is a strong witness to the robustness of his own faith to remember that the characteristically trenchant sallies against the unbeliever were made by one who in these past years had many physical disabilities to fight, not least a growing blindness. But he knew in these years of war, as he now knows in another time—*ex tenebris lux*.

JOHN MARSH.

The Second Advent. The Origin of the New Testament Doctrine. By T. FRANCIS GLASSON, M.A., D.D. Epworth Press. 12s. 6d.

The author's general aim is to show that the doctrine of the Parousia was no part of Jesus' own teaching, or of the belief of the primitive Church; but that, under the influence of Old Testament passages referring originally to the descent of God Himself, it became part of the latter by about 50 A.D., when we find it clearly expressed in Paul's Epistles to the Thessalonians.

In order to establish his thesis, the author first labours to show that the Parousia was not an item of the general Jewish eschatological programme. He then examines the passages in the Gospels in which Jesus is generally thought to have foretold his future coming, and successively deflates them. For example, the numerous comparisons of the disciples to a houseful of servants awaiting the return of their absent master he expounds—on the lines suggested by "Realized Eschatology"—by assuming that the absent master's return stood only for the challenge of the Kingdom, whenever and in whatever form it should come. The author next shows how, under the influence of Old Testament allusions to Yahweh uncritically applied to Christ, the notion of the latter's return to earth eventually got a firm hold of the Church's mind.

The argument is temperately, clearly, and learnedly stated, and is—on many isolated points (such as the freedom of Jesus from the influence of the Enoch-literature)—convincing. But I find it impossible to accept the thesis as a whole. The reasons for believing that Jesus predicted his return before that generation should die out, as the real and indispensable reversal of the

shame of his repudiation by Israel, and that he was so understood by the disciples *from the first*, are so numerous and cumulatively so strong, that I do not think the alternative theory here offered to us can be maintained. The way in which the master's absence from his servants has to be explained away seems to me alone sufficient to refute it: but there are many other points.

There are misprints on pp. 58 and 174. The Greek words quoted are left unaccented throughout. There is no need to italicize the H in H.*D.B.*

The Intention of Jesus. By JOHN W. BOWMAN. S.C.M. Press. 8s. 6d.

This book, which seems to have been already published in America, aims at summarizing for "the intelligent Christian reader", minister or layman, the best results of modern critical research on the subject designated in the title. The author contends that Jesus, seeing himself heir to the teaching-heritage of the prophets, formulated on his own initiative the view that he was called to become "the Messiah of the Remnant" and the Suffering Servant. With this he blended the idea of "the Son of Man" and the ambition to constitute the Remnant a world-wide society—in a word, the Christian Church. This formulation of his purpose was original to himself, and was not created for him by the mind of the Church of the first century.

The theme is treated very fully, with numerous quotations from the works of modern scholars, and an immense array of references, biblical and other, amassed in the notes printed at the end of the book. One has the impression that much space is used in establishing positions that are now so generally accepted that they might possibly have been disposed of somewhat more briefly.

Despite the confidence with which the author arrives at and presents his conclusions, I am far from feeling that they are all made out. For instance, I can see no grounds for believing that Jesus foresaw the cross from the time of his baptism; and I regard it as most unlikely. Nor do I find any evidence that, at the outset of his ministry, he regarded himself as the Messiah *of a Remnant*. It seems clear from the Gospels that he thought of himself—as the Messiah must needs have done—in the light of a leader of the *nation*. Professor Bowman speaks contemptuously of a "nationalistic" Messiahship: but a Messiahship under which Israel should become the means of extending God's salvation to the ends of the world (*Isaiah* 42^4, 49^6) has nothing unworthy about it. In the elaborate discussion of the meaning of Jesus' baptism, I am surprised to see the feeble Matthaean gloss (*Mt.* 3^{14f}) accepted as historical, and no notice whatever taken of the valuable tradition preserved in the apocryphal *Gospel according to the Hebrews*. Again, it is not true to say that "Jesus denied any evidential value of his works as objective signs attesting his mission, person, or teaching", in face of the message to John the Baptist which the author quotes two pages later.

C. J. CADOUX.

The Orb and the Cross. By ALEC R. VIDLER. S.P.C.K. 12s. 6d.

This is an important book which deserves the attention of all theologians, and which statesmen and sociologists would do well to read. It examines the relations between Church and State in the light of Gladstone's early writings, and notably his *The State in its relations with the Church*, and thus discusses a subject destined to be of the utmost significance in the next generation. As its writer says:

> the well-being of society depends in the long run on right relations between Church and State. The quest for these right relations is an obligation that rests upon Christians in every age. All that is involved in this quest now needs to be re-examined *au fond*.

It is interesting to note that Mr. Vidler finds in the writings of P. T. Forsyth (for whose biography we still wait) views not very dissimilar from those of Gladstone. Such questions as "In what sense is the State a person?", the meaning of a Christian State, the treatment of minorities, are handled in a way which makes the reader think and desire to argue. Mr. Vidler keeps insisting that the ideal relation of Church and State is that of marriage, but these figures of speech are difficult: can "the bride of Christ" marry the State without committing bigamy?

Here are some of the conclusions reached:

> A Christian doctrine of the State would, then, affirm that State and Church are separate and distinct forms of human society, which are complementary to one another, both of them necessary for the well-being of man, and both of them ordained by God. Though distinct and separate, their provinces overlap. The object of the State is to realise order and justice, of the Church to proclaim truth and to embody love. The characteristic concern of the State is with law and of the Church with Gospel—of the State with institutions, of the Church with persons. The method of the State is in the last resort coercion, the method of the Church is in the last resort persuasion.

We warmly commend the book to readers within the churches and without.

Religion and Our Divided Denominations; Religion of Soldier and Sailor; Religion and Our Racial Tensions; Religion and Education. Four volumes in the "Religion in the Post-War World" series, edited by Willard L. Sperry. Harvard & Oxford Presses. 7s. 6d. each.

These four volumes, the first of a new series, come from the Harvard University Press, and make an interesting addendum to Dean Sperry's account of American religion reviewed in our last issue. Each volume contains five papers by different writers: these vary greatly in value, but some of them are both informing and thought-provoking, notably Dr. Alexander Meiklejohn's "From Church to State" in *Religion and Education* (the whole volume is useful) and Prof. J. T. McNeill's "Protestantism" in *Religion and our Divided Denominations,* which, after a slow start, presents an extremely sound summary.

Albert Peel.

The Russians and Their Church. By Nicolas Zernov, D.Phil. S.P.C.K. 7s. 6d.

We should be grateful to Dr. Zernov for all his labour to interest us in the Eastern Orthodox Church, and this book, which is an "introduction to the history of religion in Russia", places us still further in his debt. Dr. Zernov begins his account at the end of the tenth century when Christianity became officially the religion of the land. It would appear that the Church soon came to have a firm place in the lives of the people. It gave them and their leaders moral support during the dark experiences they passed through under the Tartars. Eventually, through St. Sergius, it was an important agency in proving that the invaders were not invincible. On later occasions when crises arose it became natural for the people to turn to the Church for guidance and leadership. With the fall of the Byzantine Empire the Russians came to regard Moscow as the "third Rome", the successor of Rome and Constantinople, and their Church as the custodian of the true Faith. This was perhaps the golden age: the Russians had confidence in themselves and came as near as they had yet done to a harmonious, corporate life. The Russians did sincerely desire "to shape their social and political order in accordance with the pattern of a Christian family". Their worship

expressed this, but under the fierce external pressures to which they were exposed, their long, open frontiers and the constant attacks of hostile neighbours, individual freedom was curtailed. The landed gentry formed a permanent militia and in return the peasants had to provide them with free labour. This contradiction between worship and life was one disintegrating factor. Further, dissensions arose within the Church, and these were partly the result of the Russian feeling of superiority over other Christians, "Moscow's inability to meet the challenge of restored contact with the wider Christian world". This situation of a widening gulf between the social and political order and the people, the contradiction between worship and life, and schism in the Church form the background against which eventually the modern events have been set. With these we are all in some measure acquainted.

This is an engrossing book. It helps us towards an understanding of the Russian people and situation. It reveals to us some of the insights that Christians in Russia have had into the Christian way of life. It leaves the reader determined to learn more about the Russian Church and the great men it has nurtured.

HUGH R. DOLPHIN.

The Meaning of Human Experience. By LYNN HAROLD HOUGH. Abingdon-Cokesbury Press. $3.

The question of the relation between the divine and the human seems clearly to be one of the insoluble ones, and one therefore with which religious thought is continually wrestling afresh. Is the human the antithesis or the expression of the divine? Is revelation the overthrow of reason or its fulfilment? Does Christ challenge our ideals or provide them with their one sure basis? Dr. Hough has asked these questions and he prefers the second suggestions to the first. His book works out, with grandeur of conception and close attention to detail, a synthesis of Humanism and Evangelical Christianity. He is as much at home in ancient Athens as in modern America, nevertheless his place is at the foot of the Cross. The argument he builds up is that the truly and fully human brings us to what is more than man, to a God who reveals Himself in Jesus Christ.

The first part of the book is philosophical. It begins with a rapid survey of human nature and its achievements and then goes on to the great questions of knowledge and being and the nature of ultimate reality. Dr. Hough is a convinced follower of Berkeley and sees the world as a society of personal spirits, with the order and uniformity of nature lodged, not in an independent material environment, but in the minds of those spirits, on whom it has been impressed by God the Supreme Person. He does not cite, but would no doubt accept, Buber's affirmation that 'real life is meeting', the encounter in ethical decision and responsibility of finite selves with the Supreme Self. The latter speaks to us in nature and history and also in the great religions of mankind. 'Speaking in pardonably figurative language, we may say that the ethnic religions are the children of God.'

The second part deals with the development of religion in Israel as the supreme instance of the speech of God with men. Dr. Hough works, of course, with the modern view of the Old Testament, but there are some points at which an *O.T.* scholar will find his treatment defective, as in his discussion of Ezekiel. But he has a sure eye always for the religious significance of the literature in question and can describe vividly the personalities in it. Three chapters deal with the New Testament. Is it the result of wartime upheaval in men's minds that one of these three chapters is devoted to the Apocalypse? Too large a share, some will think. In the chapter on Paul we have an admirable exposition of that 'classical Christianity' which

is so dear to Dr. Hough's own heart and an able vindication of it against its critics.

Part Three is entitled 'The Humanistic Tradition', and when one has read it, one is left with amazement and admiration for the powers of assimilation, reproduction, and criticism which are there revealed. Perhaps one day Dr. Hough will write a short pamphlet on the books he has not read! He moves with assurance among ancient and modern literature, though of course some of the authors whom he mentions are American and will not be known to the average English reader. He deals with literary criticism, fiction, poetry, biography, and history, and everywhere he finds that the Christian sanctions are those which give discipline and splendour to life. All great human achievement is such in virtue of the recognition of what lies beyond the human.

The last section of the book shows how 'all the streams flow together' and how 'in every way Christ becomes the centre of all human thought and of all human experience'. There is a fine chapter of protest against 'the great gregariousness', the pantheism and monism which would merge all distinctions in a blank unity and leave us with neither good nor evil, truth nor error. This is to sin against that ultimate reality which is personal responsibility to the Supreme Person. The conclusion of the whole argument is in 'the transfiguration of ethics' by loyalty to Christ and the fulfilment of human life in personal immortality.

There are 362 pages in this book, which is always easy to read. In fact, there is something so pleasant about Dr. Hough's style that one is apt to read on and then find that one has missed the argument in the enjoyment. An English reviewer may be pardoned if he notes that for our author the great American is not Abraham Lincoln, but Robert E. Lee. Also one is left wondering whether the insistence in this book that not love, but force, is God's last word ('Recalcitrant human wills are of such a nature that God must bend them to His purpose by force in the ultimate universe') really expresses what Dr. Hough thinks or is just the result of war-time conditions.

E. L. Allen.

Philosophical Arguments. By Gilbert Ryle. Oxford Press. 2s.

Professor Ryle's Inaugural Lecture in the Waynflete Chair of Moral Philosophy at Oxford is a brilliant piece of work: it reads easily and yet is closely reasoned; it deals with abstruse matters and yet is lucid as the day.

The central theme is the nature and method of philosophy. The problems of philosophy arise out of the abstractions that we use when dealing with the world either theoretically or practically: we state abstract propositions, from which again a common factor may be separated as an abstract idea or concept. Such abstractions are certainly not the beginning of our thinking and speaking: before them come concrete propositions about matters of fact, which can be verified by observation. Yet we are not content with these, but continually proceed to abstractions which are not thus verifiable. At first we use them without reflecting upon their nature: it is in such a way that the schoolboy learns to make use of the abstract proposition, three times three is nine, and that quite correctly.

So far, so good; but the trouble with abstractions is that we easily pass over into using them wrongly. This is so, because we do not begin with logical propositions in the strict sense, but rather with "expressions". Before logic comes language, and language is used primarily for the purpose of self-expression. Thus all propositions, in so far as originally they are expressions, should properly be put into inverted commas: what we have in this way is, speaking strictly, not just propositions, but people asserting proposi-

tions. But they may also doubt or deny the propositions expressed by others, at least in the situation in which they are used. This is where philosophy begins. In regard of abstractions it is no use appealing to observation: no finite number of instances can ever justify an abstraction, which is by nature a universal statement or idea. The question turns out to be, not one of matters of fact, but of the applicability of certain ways of thinking and speaking about them.

In this difficulty, what can philosophy do? Its method is the *reductio ad absurdum*. It draws out the "logical powers" of propositions and concepts: in other words, it investigates their implications. Then it proceeds to examine the coherence or incoherence of these implications among themselves, and with those of other propositions and ideas of which we or others make use. Thus it prepares for, or actually achieves, a revision of the propositions and ideas from which the start was made. Some are dismissed as altogether absurd, at any rate in the way in which they have been used; some are modified so as to remove absurdities and more clearly define their use. The final aim is always to systematize and bring into connection propositions and ideas which in their first inception have originated independently of one another. Genius in general produces new ideas in the different spheres of thought; philosophical genius in particular produces the catalytic ideas which bring about the transformation of different modes of thought into a system.

The nature and method of philosophy could not be better explained and defined than it is in Professor Ryle's lecture, as perhaps even this summary may show.

Natural Law. A Christian Reconsideration. Edited by A. R. VIDLER and W. A. WHITEHOUSE. S.C.M. Press. 2s.

This little pamphlet contains notes of discussions at St. Deiniol's Library, Hawarden, which took place between the members of a group of a very varied character; some clerical, some lay; some Catholic, some Protestant; some British, others Continental. Most were theologians; but some were concerned more with politics, jurisprudence and ethics.

The impelling force in the discussions was an antagonism to the modern positivism which threatens to dissolve all standards of conduct in a welter of relativities. The purpose to return to mediæval conceptions is disclaimed; nevertheless the group has quite rightly been much influenced by Aquinas who taught that natural law is the image in man's mind of the Eternal Law in the mind of God. As to the moderns, a considerable measure of agreement is evident with Brunner's notable recent book, *Justice and the Social Order:* the link is the idea of "theonomy", the law for man implied in the very order of creation. The pamphlet covers a good deal of ground, bringing in Stoic philosophy, Roman and English law, the theology of the Reformers, Capitalism, Totalitarianism and Democracy: it closes with a series of questions. It should be useful as an introduction to an important subject. There is a full bibliography.

ROBERT S. FRANKS.

Religion in Higher Education among Negroes. By RICHARD I. MCKINNEY. Yale & Oxford Presses. 20s.

There is much in this well-written and scholarly book to interest English readers, whether they already have a concern about negro education or not. For the problems with which it deals are not peculiar to negroes or to higher education in the southern parts of the U.S.A. Most negro students come from homes where religion is taken for granted and where they are taught an unquestioning faith. Even at College many of them retain "deep re-

ligious yearnings'' and rarely is there an agnostic, hardly ever an atheist, among them. But the development of scientific research has begun to modify the religious outlook of the negro intelligentsia and, as Dr. McKinney points out, ''the secularism characteristic of the present age inevitably influences all sociological groups regardless of race''.

The book faces the fact of negro poverty and of the caste system with the subtle psychological effects that result from living in the lower, instead of the dominant, white, caste. If religion is a way of life, the religious education of the negro at College must be related to the kind of life he is going to live. It cannot be conceived merely in terms of the formal presentation of courses or of chapel exercises—even though there is still compulsory chapel in over 85 per cent of negro colleges. If the religion carried away from college by the negro is a real thing, it will give moral and spiritual insights which will enable him to see beyond the caste system, to make a more wholesome adjustment to the world as he finds it, and will also stimulate him to share in the work of building a better one.

Dr. McKinney conducted a good deal of his research through very carefully compiled questionnaires, of the answers to which he makes wise use. He is persuaded that the significance of the work of voluntary religious organizations among negro students is very considerable, but comments a little drily that the effectiveness of some denominational activities would be greatly enhanced if the controlling denomination would invite the active co-operation of others in the work. A matter which he considers at some length is the extent to which students feel the staff to have a genuinely religious spirit themselves, for the author, representative of modern educationists in his recognition of the importance of the impalpable and personal factors in education, is well aware of the disintegrating effect upon faith of a lack of it in those whose intellectual leadership one respects. Less than half the students who answered questionnaires in 33 colleges felt that the college staff were themselves religious in their administrative relation to the students. Dr. McKinney's remedy is in effect one of religious tests for teachers. Of the dangers of such a cure we in this country are perhaps more conscious than he.

The book has an excellent bibliography and is well indexed. One wishes that a study as good might be made of Religion in Higher Education among Englishmen.

W. R. Niblett.

The Adventure of Youth. By Olive A. Wheeler, D.Sc. University of London Press. 6s.

This is a sane and timely book. It surveys the opportunities and problems facing our generation as the education of adolescents is extended and reorganized. Professor Wheeler explains what is known, from sources new and old, about adolescence: the developments which take place in normal individuals, how one person differs from another, the resemblances and differences between the sexes, and the way in which maladjustments may arise. The critical nature of adolescence in the life-history of the individual is convincingly stated. The education of adolescents is then considered. Professor Wheeler is concerned that secondary education should provide for the many-sided developments characteristic of youth. With this principle in mind, she considers how the reorganization which must take place as the Butler Act is put into effect may be shaped to the greatest advantage. No brief review can do justice to the wisdom and the understanding of youth which are manifest in all that Professor Wheeler writes about the many aspects of secondary education.

Parents, and all who care for the youth of our land, should read this book. The chapter on religious education deserves the consideration of every clergy's and ministers' fraternal.

HUGH R. DOLPHIN.

The Oxford Dictionary of Christian Names. Compiled by E. G. WITHYCOMBE. Clarendon Press. 7s. 6d.

Everyone constantly has his interest aroused in Christian names. Here, at last, is the book we have all been waiting for, often since childhood, and a book with the authority and attractive typography of the Oxford Dictionaries. It is the sort of "reference book" with which those who have the leisure to read it may pass many a pleasant hour, full of instruction and emotional association interwoven. Miss Withycombe not only gives each name's derivation, meaning and date of introduction into this country, but adds notes on its fluctuations in fashion, its predominance in East Anglia or the West Country, its preservation in a particular noble family, its usual abbreviations or pet-forms, together with surnames to which it has given rise. Of particular interest is the number of saints' names revived by the Tractarians and of names brought in by Scott and other nineteenth-century writers: "*Cedric* came into fashion . . . after the publication in 1886 of *Little Lord Fauntleroy*"! The popularity of *Arthur* Miss Withycombe attributes to the combined influence of the Duke of Wellington and Tennyson's devotion to Arthur Hallam. *Mary* was used seldom before the twelfth-century increase in devotion to the Virgin, and then was held too sacred for use in some countries, as is still the case in Spain. The introduction deals with such subjects as Semitic, Greek, Roman and Old English names; in the excellent section on Puritan names reference is made to Calamy, but not to *Calamy Revised*, a useful source-book for these.

Outline of English Architecture: an account for the general reader of its development from early times to the present day. By A. H. GARDNER. Batsford. 12s. 6d.

This volume combines the æsthetic pleasure of a Batsford book with the informativeness of an interesting textbook. After a chapter on origins, its divisions are by centuries, from the eleventh to the twentieth, with most attention to the fourteenth and eighteenth, and least to the eleventh and fifteenth. The author is equally ready to praise "the glory of Salisbury" or "the lovely detail of Wells" and the Georgian houses or shop fronts which are "a delight for their delicate and sensitive design". The treatment is pleasantly comprehensive, including subjects so intimately related to architecture as furnishing, sanitation and topiary. The author writes with conviction and is not afraid to deprive 'the general reader" of such much-loved notions as that mediæval buildings were erected by "monks or craftsmen with no technical training" or that low-side windows were for use by lepers. When the author strays from his subject, *e.g.*, to the relation of the monasteries to education, he is not always reliable; and over Nonconformist meeting-houses he stumbles badly. The book is illustrated by over 150 splendid photographs, and full space is given to the important matter of plans, both ecclesiastical and domestic.

Homes, Towns and Countryside: A Practical Plan for Britain. Edited by GILBERT and ELIZABETH GLEN MCALLISTER. Batsford. 18s.

Topically, this is, of course, a more important book than the last; but, as a symposium, it hardly lends itself to review. It is indeed a most authoritative symposium: of the ten chapters, with introduction and post-

script, "Towns in the National Pattern" is by Professor Sir Patrick Abercrombie and "Agriculture in a Planned Britain" is by Sir Daniel Hall, both in Book I on "The Planning of Town and Country"; "Transport", in Book II on "Planning for Industry", is by Sir Charles Bressey; and "A Plan for the Arts", in Book III on "Planning for the Family and the Community", is by Mr. Ivor Brown. Sixty-two plates, each comprising two or more photographs, illustrate the arguments of writers who never "for a moment forget that planning must always aim at the satisfaction of human needs and desires". "Peace offers no more exciting and stimulating task than the reconstruction and positive planning of Britain's town and countryside".

GEOFFREY F. NUTTALL.

SHORTER NOTICES & DESCRIPTIVE LIST

THE Earl of Lytton's *Love Incarnate* (Peter Davies, 10s. 6d.) is a study of the life of Christ as recorded in the four Gospels. It aims at a consecutive narrative in chronological order, using everything in the Gospels, and omitting only repetitions; *i.e.*, uniting the four Gospels into a single continuous narrative. The version used is the A.V. Along with this combined record there is a running commentary providing interpretations where it seems necessary. Obviously this is a very difficult undertaking, but Earl Lytton has succeeded in putting together a most interesting study which is at once a harmony of the Gospels and an interpretation of them. The background questions of criticism are not discussed. A three years' ministry is assumed as the period of Christ's work; and apparently the differences of value of the Synoptics and the Fourth Gospel as records are left aside. About the commentary it must be said that it reflects a deeply religious mind given to long study to reach truth. But the author recognizes that about several of his interpretations there will be two opinions. For instance, it is too easy a way out of the great chapters on last things to say these are probably elaborated and not the words of Christ. Apart from these chapters it is plain in the Gospels that Christ held views on last things. "Give the knowledge needed for the problems of each day" is a poor substitute for the simple petition of the Lord's Prayer, "Give us this day our daily bread". But one does not wish to be critical. This book makes its own appeal to those who love the Gospels. Earl Lytton says he makes no claim to special scholarship. However that may be, this is a scholarly work; it is full of interest, and it treats a very old problem with reverent care.

Strangers and Pilgrims, by Dr. W. R. Matthews, Dean of St. Paul's (Nisbet, 8s. 6d.), is a volume of sermons, all of them preached during the war and most of them at St. Paul's. They are, without exception, sterling expositions of old truths in the light of present-day knowledge, and of the hard trials of the last six years. Modern as they are, these sermons are grounded in history and the Christian revelation. "There is no absurdity", says Dr. Matthews, "in holding that the ancient faith may be interpreted in new ways and that a reverence for the continuing life and experience of the Church is not incompatible with a sincere devotion to truth". Here, then, are some very good examples of how this should be done. Now and then there are passages which are a little academic; the Dean fears they will be called "highbrow"; but the general level of the work is such as the run of us can understand. There are few flights of oratory, but there is plenty of

sound logic, and no playing down. One puts down a volume like this with a larger confidence in the place of preaching in the new days.

The Rev. Leslie D. Weatherhead's *The Significance of Silence* (Epworth Press, 7s. 6d.) is also a volume of war-time sermons, preached to the City Temple congregation in St. Sepulchre's, Holborn Viaduct. Mr. Weatherhead's preaching always strikes a very human note which awakens a response. Several of these sermons go to the roots of Christian experience and may well have more than a passing value; the sermon on "The Significance of Silence" is perhaps the one in which Mr. Weatherhead is at his best. The two sermons on "The City Temple at Worship" and "The City Temple of To-morrow" are of course interesting to us all; perhaps we cannot keep from lingering memories of the "first Temple", and somehow one longs for just an hour of Joseph Parker. But one cannot live on the past. Mr. Weatherhead "gets his message across", and his preaching has the wind blowing through it.

A Preacher's Legacy (Epworth Press, 5s.), by the late Rev. F. C. Spurr, is a volume of sermon notes, the last of a series of six. This volume was found by Mrs. Spurr after her husband's death, and she has published it. These notes will help lay preachers, and others too, if they are used as incentives and not as crutches. Mrs. Spurr has written a short appreciation. She says Mr. Spurr kept all his life the anniversary of the hour and date of his conversion, "9 p.m., May 25th, 1874". An old friend of mine who greatly admired Spurr used to send for him every now and then to blow up the church fires. You can feel his quick and fervid spirit in this volume.

The Bishop of Lichfield has published under the title *Thoughts for Living* (S.C.M., 3s.) a series of B.B.C. four-and-a-half minute talks. They are necessarily brief, but they are clear and to the point. They have the gift of speaking home, and they will help many to lift up their eyes round about, and see the big things.

The Rev. Harold S. Darby's *The Grace and the Love* (Epworth Press, 5s.) is a devotional exposition of the Benediction. It gives freshness to words which are always in danger of losing vitality through constant use. Some hard questions are discussed, *e.g.*, "Is grace for all?". But several chapters deal with points such as our need for worship, the preaching of the Word, and private prayer. There is a chapter on the Communion Service in which the writer is on the borderland of further meanings.

The Rev. Barnard R. H. Spaull's *God's Word for His World* (Independent Press, 4s. 6d.) is a clear and well grounded discussion of the place and duty of the Church in a world astray. It is not censorious as some books of this kind are, and it avoids the easy commonplaces of criticism; and while looking things in the face it keeps a sure hold on what is eternal in Christian faith and in the life of the Church. Mr. Spaull has a theology; and also, like our Independent fathers, a New Testament belief in the Church as the mystical body of Christ. He sees that without these there is little the Church can do. Then, following on these, he gives an outline of Christian character as it must be known in the Church; and he defines certain positive directions in which the Church must serve the needs of men at home and abroad. The argument is worked out in a series of chapters, each aiming at its own point, and the result is a very helpful book, not too long, and one that is interesting to read. Some of these chapters might well receive consideration in church meetings, and the more the better. This is an excellent little book.

High are the Mountains, by Mrs. Hannah Closs (Dakers, 10s. 6d.), is a novel of the persecution of the Albigenses in the twelfth century, and the scene is the south of France. The story of the persecution of the Albigenses is one of the most cruel in the history of religion. Mrs. Closs says she has

taken the facts of history as the background of her tale, and has interwoven them with the imagination. Historical novels are not the easiest to read. They must be on a large canvas. Probably few of us know the history of the Albigenses, and somehow things do not work out very clearly in this book. Mrs. Closs writes a rather figurative and emotional style which becomes a little wearing. But the story is one of a great fight for spiritual freedom.

A. T. S. James.

Mgr. Ronald Knox's *God and the Atom* (Sheed & Ward, 7s. 6d.) is a book to be read. Some of it is clever and irrelevant, some irrelevant only, so much so that it gives the impression of left-overs warmed up. Some of it is so foolishly prejudiced as to be vicious, as when the Covenanters and Camisards (what two groups suffered more from the savagery of Catholics?) are chosen as illustrations of those made cruel by religion. Some of it seems panicky, as in the unqualified acceptance of "an indeterminate element at the heart of things", of "the Atom waiting to explode of its own choosing, without any reference to law", when so far the evidence is that the Atom explodes when man makes it do so. Despite all this, the book *is* one to be read; if all Christians could be made to ponder the chapter "Control and Release", the result could not but be good; in it Mgr. Knox succinctly describes the effect of the war, and the atomic bomb, on the lives and thoughts of men of this generation and of the next: we cannot think how it could have been done better, and hope it might be reprinted separately.

> "We are frankly lapsing into congregationalism. Worse than that—though this is a hard saying—"

So the Bishop of Southwell in *Church and Leadership* (S.C.M., 8s. 6d.). Evidently Dr. F. R. Barry, to whom we owe so much in the way of stimulus, thinks that the two or three gathered in Christ's name is almost the *ne plus ultra!* That is the trouble with the Churches in a nutshell: they do not believe that a group of the faithful with Christ in the midst is to be trusted: they must have their beliefs, their worship, their practices determined by others—bishops, synods, councils. Dr. Barry's book, which on the domestic side contains much that is pertinent and helpful, suffers from having been written during an eventful period which has already made some of it out of date. On the insistence on a theology which must be at once liberal and dogmatic, on the training of the ministry, and on the nature and necessity of pastoral work, the Bishop has sound words to say to Christians in all the Churches. But the descent from these central matters to details about lectionaries suggests that the urgency of the plight of institutional religion has not yet revealed itself even to so intelligent an observer as Dr. Barry: if much of his treatment concerns the present the atmosphere is that of the past: the present and the future will be the burden of the prophet for whom the Church waits.

A useful chapter on "The Basis of Political Obligation" in the Rev. E. T. Davies' *The Political Ideas of Richard Hooker* (S.P.C.K., 6s.) is vitiated by the superficiality of much that goes before it. It is, of course, impossible to expound most of Hooker without knowledge of Elizabethan Presbyterianism, but Mr. Davies' knowledge is entirely at second or third hand. Even when he uses a modern work like Mr. M. M. Knappen's excellent *Tudor Puritanism*, he thoroughly misrepresents it. If there was one thing for which the Cartwrightian Presbyterians stood it was a learned ministry—we can supply Mr. Davies with contemporary evidence which will provide reading for the rest of his life; if he had seen one per cent of it he would never have talked of the Puritans' "distrust of learning and a strong suspicion of the scholarly

ministry''. Let Mr. Davies stick to political philosophy proper: when he mixes it with bad and biased history nobody is going to pay much attention.

Under the title *These Remarkable Men* (Lutterworth Press, 7s. 6d.) the Rev. John A. Patten has written a timely and useful account of the men who composed ''The Clapham Sect''. The enterprises which have sprung from the devotion and sacrifices of the group, and not least the British and Foreign Bible Society, with which Mr. Patten is connected, are a remarkable testimony to the power of a few consecrated lives. Mr. Patten tells in turn the story of Wilberforce, Lord Teignmouth, Granville Sharp, Henry Thornton, James Stephen, the Charles Grants, Zachary Macaulay, Thomas Babington, Thomas Fowell Buxton, and shows how their work is being continued today, notably in the spread of the Bible and its message: he calls himself historian rather than novelist, but he is more preacher than historian, and it seems to us he would have done well to let the ''lives'' speak for themselves and omit the last two chapters. Surely ''Nibb'' cannot be right (p. 126)?

A book which may prove indispensable to students of Newman is a volume of Centenary Essays edited by Father Henry Tristram, *John Henry Newman* (Burns, Oates, 10s. 6d.). Father Tristram's Introduction and his own contributions (''With Newman at Prayer'', ''In the Lists with the Abbé Jager'', and ''On Reading Newman'') are exceedingly good, and other essays that stand out are Mr. Christopher Hollis' admirable ''Cardinal Newman and Dean Church'' and Mr. J. Lewis May's well-written ''Quis desiderio—''. Mr. Hollis calls his essay non-controversial, but he has not been able to restrain himself from speaking of ''the underworld'', while Mr. Douglas Woodruff starts with the flamboyant challenge (and look at the world today!):

> The Catholic Church is a greater force in the world in the middle of the 20th century than she was when Newman was received a hundred years ago.

The book is, of course, *ex parte*—in one essay modernism is called, among other things, ''a complete reversion to paganism''—but Protestants would do well to read it. They will, if nothing more—and they should get much—pick up some gems from Newman, though perhaps nothing better than Dean Church's ''Our Lord came among us not to clear up the perplexity, but to show us which side to take''.

Although Mr. Philip Boardman's *Patrick Geddes* (Chapel Hill & Oxford Presses, 30s.) occupies 480 pages, the reader never tires, for Mr. Boardman has a fascinating subject and an attractive style. The book has its blemishes: the bibliography loses nearly all its value by not being chronological; there are a good many misprints, and slips from which an English proof-reader would have saved the writer, trying references to tea-drinking, and an inability to decide on T. H. Mawson's initials. But we found ourselves carried along as we read of this Scottish Leonardo who took all knowledge for his province and is aptly called ''the maker of the future''. Attacking all accepted methods of education, with an ever-active mind from which new schemes of all kinds sprouted daily, Patrick Geddes probably did as much to set people thinking and acting as any man of his generation. Many of his theories—that of regional surveys, *e.g.*—are now widely adopted; many cities follow, in more or less degree, his schemes of planning; many of his books, and notably those he wrote with J. Arthur Thomson, are still in common use. Mr. Boardman makes ''Old High Explosive'' live in these pages—in Scotland and France, India and Jerusalem, America and England he went about blowing sky-high long accepted conventions. He must have been ''gey ill to live wi' '', like the Carlyle he in many ways resembled,

and we are sorry that he took the knighthood declined twenty years before. But he was a personality, and the mould was broken when he was made.

It is to be feared that all that the average educated Englishman knows about Herman Melville is that he wrote an exciting story about a whale, and that few have the background to appreciate the late William Ellery Sedgwick's *Herman Melville* (Harvard & Oxford Presses, 15s. 6d.). If they try, some of them will be deterred by Sedgwick's approach, indicated by the subtitle, "The Tragedy of Mind", and indeed we are ourselves inclined to wish that the book had been compressed to the length of an article in the *Atlantic Monthly*. Symbolism and allegory are found everywhere ["Of the sea in *Moby Dick* who shall say that it stands more for the truth of the ocean than for the truth of human consciousness, its evanescent, everlasted, bewildered tormented self?"] and Sedgwick spins out of Melville's mind and his own long-drawn-out threads, some of them often re-twined, as he compares his subject with Dante and Shakespeare. Nevertheless, and this is the success of his treatment, he makes us anxious to read those works of Melville which have not come our way, and to re-read the rest. There is a misprint on p. 206.

Conrad Noel (1869-1942) left behind him an unfinished autobiography. This his friend Sidney Dark has skilfully edited, adding tributes from a cousin, Mr. Richard Church, Mr. Kingsley Martin, and Dr. Harry Roberts. Attractively written, *Conrad Noel* (Dent, 15s.) lets us see its subject as a socialist individualist, a traditionalist modernist, and, to use his own description, "a Liberal Humanist Democratic Catholic". Noel was a severe critic of the public schools, apparently had a profound contempt for Ramsay MacDonald, and combined in himself love of beautiful ceremonial with a readiness to mix with the poor and wretched. His long tenure of the vicarage of Thaxted gave him a haven when he had often been rebuffed elsewhere, but it was a haven disturbed by storms. From it there came, however, that *Life of Jesus* which will be read when many of Noel's idiosyncrasies are forgotten. Mr. Dark deserves thanks for presenting the material Noel left in so attractive a form.

We wish Mr. Alexander Gammie's delightful book, *Preachers I Have Heard* (Pickering, 12s. 6d.), had been out in time for us to recommend it as an ideal Christmas present for ministers. There is delight in looking at the portraits, faces that are familiar no less than those that are unknown. In the *Evening Citizen* of Glasgow Mr. Gammie has long conducted the best religious page we know in a secular journal, and these 57 sketches have appeared in that paper, often as obituary appreciations. If Presbyterians predominate—and clearly Alexander Whyte stands *facile princeps* in Mr. Gammie's mind—that is natural; but Congregationalists have no mean representation—Fairbairn, Parker, John Hunter, Jowett, James Morison, Ambrose Shepherd, Horton, Horne, George Gladstone, 'J. D.', Campbell Morgan, Donald McIntosh (of whose heroic life it is to be feared English Congregationalists knew little), James Chalmers—and why shouldn't we claim George Macdonald? Truly a goodly company; indeed we don't think we'd swop them for any fourteen of the Presbyterians. Mr. Gammie deftly describes the men and their methods, with many an apt illustration—and there are many sermons to be found in his pages. More than this: he made one reader, at any rate, thrill once again at the thought of the glory of the preacher's calling, and feel its tremendous responsibility and challenge.

In *The Constitutional Systems of England and the United States* (Society for Research in Education, 1s.) Mr. J. Howard Whitehouse argues, and on the whole convincingly, that Britain should adopt these features in the Constitution of the United States:

(1) A fixed term for Parliament.

(2) Foreign affairs to be controlled by Parliament, and not the executive.

(3) The American Committee system, with modifications.

(4) An elected Senate, smaller than the House of Commons and with the same powers as the House of Lords, but sitting for the same period as the Commons.

(5) The Supreme Court.

Mr. Whitehouse makes a good point in showing how useful the fixed term for Parliament would have been during the last ten years.

Sabang to Balikpapan (*World Dominion*, 1s. 6d.) is the account of a journey through the Netherlands Indies taken by the Rev. Alexander McLeish after the Madras Conference in 1938. Names which have been in the news lately, places where peace is yet awaited, fill his informing pages, full of encouragement where they describe the growth of an indigenous Church, full of challenge when they tell of the amount of indifference and paganism. In the area surveyed there are 57,000,000 Moslems to 2,500,000 Christians in a total population of 70,000,000. Islam is claiming converts at a faster rate than Christianity, and "Islam never proves in practice a preparation for Christianity, but rather the most baffling obstacle to its spread".

ALBERT PEEL.

SMALL BOOKS, PAMPHLETS, *ETC.*

In *The Master Enters* (Epworth Press, 3s. 6d.) the Rev. Leslie A. Newman records how Christ came into the lives of fourteen very different men and women. An unnamed Methodist minister was partly the means of leading these people to the Master. Ministers should be stirred to a fresh sense of their privileges and responsibilities as pastors by reading this book.

During the war the Rev. H. Mortimer Sinfield preached a series of sermons on the central emphases in Methodist teaching. These form the basis of his book, *Methodism's Message in Modern Terms* (Epworth Press, 3s. 6d.), which is likely to be useful as a textbook for study circles and for handing to persons who ask what are the fundamental convictions of Methodists.

Eagle Omnibus, Number Four (Livingstone Press, 2s. 6d.) contains stories of the character and achievements of Ephraim Alphonse, Elizabeth Newman, John Vanderkemp, David Hill, David Livingstone, and James Hannington.

All Sunday School Superintendents and Teachers should see *Discoveries No. 4, Who Conquers?* by Messrs. E. T. Barton and M. E. Ofverberg (Livingstone Press, 1s. 6d.). It contains a wealth of material clearly planned for a series of lessons in which Christ and Mohammed are contrasted, and people are found triumphing in the name and spirit of Jesus. Suggestions for worship, stories and projects are included in this very useful booklet.

The first four of a series of *Bible Background Books*, by Mr. H. H. Whanslaw (R.E.P., 9d. each) are *A Sower went Forth, Man Goeth To His Work, I Know My Sheep*, and *Beasts Of The Field*. In the order stated, they summarize what the Bible tells us of the story of bread, types of workmen, shepherds and animals. The commentary is attractively illustrated. These booklets are a valuable addition to popular literature about Bible manners and customs.

Resurrection, by Mr. Frank C. Raynor (Methodist Youth Department, 1s. 6d.), is an exceptionally fine play. It describes the thoughts and feelings of some of the principal followers of Jesus after their master's arrest until the time of His appearance to Mary. The dialogue is realistic and the dramatic effect impressive. The play is in three acts and there are fourteen characters.

In *Making Bible Models* (R.E.P., 2s.) Mr. H. H. Whanslaw gives detailed advice on the construction of models which will make many Bible incidents more interesting to children. A useful statement is given on the tools and materials required.

Miss Enid Blyton tells the story of *The First Christmas* very skilfully and beautifully in her book of that title (Methuen, 6s.). The illustrations in colour photography, by Mr. Paul Henning, will probably attract the young, for whom they are intended, though they may not appeal to some adults.

Each of the talks to boys and girls in *Holidays and Holy Days*, by the Rev. William Thomas (Carey Press, 2s. 6d. & 1s. 6d.) contains an important Christian

truth which is clearly introduced and explained. As the title suggests, these addresses are for particular occasions.

The Rev. Derrick Cuthbert does know how to speak to children, and his *Camels and Grumblers* (Epworth Press, 2s. 6d.) can be highly recommended. Four of these talks have already appeared in *The Expository Times*, the rest in the *Sunday School Chronicle*.

The Golden String, by the Rev. Leonard Woodley (Independent Press, 2s.) is a collection of talks to boys and girls, many of which have already appeared in the *Sunday School Chronicle*.

He's Riding My Donkey, and other stories about Jesus, is a selection of addresses to children, written in a breezy style by the Rev. L. C. Parkin (I.P., 2s.).

In *A Late Lark Singing* (Epworth Press, 6s.) are found characteristic essays by the Rev. F. W. Boreham. The publication of this interesting volume coincides with Dr. Boreham's ministerial jubilee.

Down Rosemary Lane, by the Rev. W. J. May (I.P., 3s. 6d.), is a series of letters which we are to imagine were written by one elderly maiden lady to another. There is always a quiet confidence in the goodness of life in this brightly written correspondence.

Hymns for Youth in Family Worship (I.P., 6d.), published for the Youth and Education Department of the Congregational Union, is a good selection of fifty hymns from the *Congregational Hymnary*, *School Worship*, and *Songs of Praise*.

H. R. D.

LECTURES, ADDRESSES, *ETC.*

In the Romanes Lecture for 1945, *La Civilisation Occidentale* (Clarendon Press, 2s.) M. André Siegfried, while admitting that the superiority of the West appears to-day in its technical, inventive and administrative efficiency, argues that this efficiency is itself the fruit of a civil and political liberty in which the *layman* has his rights: "l'importance de ce non-conformisme est décisive dans la formation psychologique de la race blanche". Hitherto, Western civilization has been essentially European, and M. Siegfried foresees great changes, since the only two powers to come out of the war effectively victorious are both extra-European.

The Presidential Address to the Classical Association for April, 1945, was by Dr. C. M. Bowra, who called it *A Classical Education* (Oxford Press, 8d.). The Warden of Wadham, who pays a well merited tribute to Professor Gilbert Murray's class in Greek composition, claims that no other education requires

> so great an effort of the understanding, so sharp a penetration past the word, to the sense

or yields

> that independence of outlook which comes from the study of a world which is not our own.

In *Scope and Method in Social and Political Theory* (Clarendon Press, 2s.), his Inaugural Lecture as first Chichele Professor of Social and Political Theory, Professor G. D. H. Cole defines his field in relation to anthropology, psychology and ethics. He names five "conceptions of good and bad" in accordance with which he proposes to make the value-judgment, "what is the right pattern of social thought to guide social action in the circumstances of here and now". In opposition to both totalitarianism and idealism, he welcomes "the diversity of the influences by which society can be moulded": "the apartness of the State from all other forms of human grouping and association" is dead.

In the 1945 Raleigh Lecture on History, *The Legislators of Medieval England* (Cumberlege, 3s.), Dr. Helen Cam examines the "three main sources of legislative activity in medieval England; the directive or planning urge in the ruler, the need for clarifying and defining experienced by the judicature, and the demand from the ruled for redress of grievances", with special attention to the last we watch "the common action . . . creating the new entity—the parliament by whose authority laws were made, to whose authority as legislator the individual would appeal".

The twelfth David Murray Lecture is entitled *Two Centuries of Johnsonian Scholarship* (Glasgow: Jackson, 2s.). Dr. R. W. Chapman sketches the history of the editions of Johnson's *Works*, Boswell's *Life* and the *Johnsoniana*, with many illuminating asides, and urges the need for a complete edition of Johnson's letters, "a *Clavis Johnsoniana*, a skeleton chart of his life" and more attention to textual criticism, including conjectural emendation. Nor should such *apparatus* be scorned, since we are "more intimately acquainted with Johnson than with any other character in history".

For the 1945 Lecture on a Master Mind Dr. R. W. Livingstone chose *Ruskin* (Cumberlege, 2s.), with sympathy for his attack on the theory of Art for Art's sake, and with admiration of his perception of present-day problems. The lecture shows

Ruskin to have been a very remarkable man—Proust's enthusiastic praise is quoted; hardly, perhaps, a Master Mind.

The Friends' Peace Committee have published Dr. G. F. MacLeod's broadcast address, *Christianity and the World of Nations* (4d.). G. F. N.

In *Education and Ideology*, Dr. Stefan Kimmelmann (Northwich: Hall, 2s. 6d.) argues that since what the people of a nation believe has such a powerful influence on their national development, it is extraordinarily important to ensure that they are impregnated with a sound philosophy of life through their education. He has the re-education of Germany especially in mind. W. R. N.

NEW EDITIONS

Booker T. Washington's autobiography, *Up from Slavery*, is a welcome addition to the "World's Classics" (Oxford Press, 3s.).

ALSO RECEIVED

Religion and the New Democracy. Richard de Bary. Simpkin Marshall, 5s.

Freedom from Want. Edward Charles. Royal Institute of International Affairs, 1s.

Whose Victory? Ronald S. Mallone. The Christian Party, 2s. 6d.

The *Methodist Graded Lesson Courses, Notes for 1946*. (Young People's, Senior, Junior and Primary at 4s. 6d. each, and Beginners at 3s. 6d., published by the Methodist Youth Department).

Follow my Leader. The Rev. Frank Peace. Carey Press, 2s. 6d. & 1s. 6d. Children's addresses.

I Go to Cæsar. Frank H. Cumbers. Methodist Youth Department, 1s. A play in three acts.

A Confession of Faith in War-Time: being chiefly thoughts concerning Human Unity, Retribution, and Forgivingness. Stephen Hobhouse. Friends' Peace Committee, 6d. 2nd edn. enlarged. A plea for pacifism.

Archiepiscopal Diagnosis: The Essential in Church Reform. P. W. Petter. Channel Publishers, 1s. A scathing review of the Archbishop of York's *Physician, Heal Thyself*, from the extreme Protestant angle.

PERIODICAL PUBLICATIONS

It is a pleasure to see once again the *Nouvelle Revue Théologique* published by the Jesuit professors of Louvain. Four numbers covering 1945 have been received and together they present as good a cross-section as one may obtain of spiritual life in Europe at the end of the war. Among the more theological contributions are the analysis of five centuries' research on the Apostles' Creed, a study of mysticism, an account of a new Latin version of the *Psalms* (which, by the way, admits David as the author of the majority), an exhaustive documentation of the rôle played by Pope Pius XII throughout the war and a criticism of a posthumous work by P. Emile Mersch on *La théologie du Corps Mystique*. A centenary account of Newman's conversion is full of interest, and most poignant of all are the experiences of a priest who lived through three years of Dachau. This sober and charitable account speaks of 2,500 priests there in 1942, of whom 1,300 had been killed by 1945. The tortures, though revolting, are no more impressive than the details of the various forms of service which priests managed to do, by securing a chapel, tending the sick, conversing with prisoners unconnected with any form of religion. The editors of this periodical are obviously keen to use their learning to re-establish the broken links of European culture. In these numbers there are careful reviews of Dr. Micklem's book on National-Socialism and of books both by and about Rudolf Otto. There is a striking four-page analysis of *The Grammar of Assent*. The editorial of the second issue of 1945 contains a fine passage on the treatment of the chief enemy which makes many Anglo-Saxon discussions on the re-education of Germany seem superficial. W. G. Moore.

Hibbert Journal (January). The Rev. R. H. Coats on T. S. Eliot, Mr. F. McEachran on Kierkegaard, the Rev. H. S. Shelton on Matthew Arnold, discuss the relation of their subjects to today's religious life. Dr. Maxwell Garnett writes on "Winning the Peace", Dr. Mellone surveys theological and philosophical literature, and among other contributors are Mr. Laurence Housman, Canon H. G. England, and Fr. Cuthbert Lattey. Col. E. N. Mozley continues his campaign for religious freedom at the B.B.C. (and more power to him). Special mention should be made of two sparkling reviews by Principal R. Nicol Cross.

London Quarterly (October). Dr. C. Ryder Smith writes on "Cities of Refuge" and has an excellent notice of Dr. Burn-Murdoch's *Church, Continuity and Unity*. There are useful items in "Notes and Discussions", and a tribute to Lucretius by the Rev. W. Lamplough Doughty.

Friends' Quarterly Examiner (First Month). We miss "The House of the Four Winds". Useful articles are L. Tomkinson's "The Contribution of Chinese Thought and Philosophy to Quakerism in the Future", John A. Dell's "Widening Horizons", and Duncan Todd's "What is meant by Religious Experience?" Maude Robinson gives an interesting description of a Friends' Meeting sixty years ago.

Expository Times (Dec.-Feb.). Dr. D. S. Cairns on "The Instability of Theism: The Problem of Reconciliation" and the Rev. J. A. McFadden on "The Relevance of Theology" stand out. We are glad that "Foreign Theology" again appears, Dr. H. H. Rowley having some informing paragraphs. Dr. E. L. Allen writes on "Miracle".

Evangelical Quarterly (October). The best thing in this issue is the Editor's scathing review of Mr. P. F. Wiener's *Martin Luther: Hitler's Spiritual Ancestor*, and the next Dr. G. W. Bromiley's careful study of Luther's Doctrine of Baptism. The January issue is almost entirely biblical, the articles dealing with *Ecclesiastes, Hebrews, Jude* and Simon Peter.

Modern Churchman (December). A stimulating number. Dr. D. Meyer-Klügel's "Churchianity or Christianity for Germany" is a vigorous attack on the Confessional Church and Niemöller. The Rev. A. M. Ramsey's "The Resurrection: History and Theology" replies to Mr. Gardner-Smith. The Rev. T. Wigley discusses "Man's Quest and God's Response", the Rev. A. T. Hart writes on Bishop William Lloyd (1627-1717), and Canon Adam Fox on Richard Barham.

International Review of Missions (January). A useful and stimulating number, with its valuable annual survey, and its indications of changing methods. Dr. Stanley G. Browne's "The Indigeneous Medical Evangelist in Congo" and Dr. Warren's "The Christian Minister in India" press home the same point: the training of the clergy is "with a view to training the laity for voluntary lay leadership". Dr. K. S. Latourette writes on "Far Eastern Future".

World Dominion (November-December). Perhaps the most important words in this interesting number are: "Our Holy War lacks an intelligence service". Bishop Heaslett on "The Japanese Mind", and Dr. C. T. Bridgeman's "The Arabs of Palestine" (a reply to Mr. W. C. Lowdermilk) should be read. The magazine must beware, or it will acquire a reputation for misspelling names.

World Dominion (January-February). Congregationalists are prominent in this number, with Dr. Chirgwin writing on "Japan Tomorrow", the Rev. G. H. Eastman on "Japan in the Gilbert Islands", and the Rev. Howard Partington on "Laymen and Evangelism". Ministers should read Miss Cable on "Are the Clergy Inaccessible?" and Dr. Paul W. Harrison's "Blue Print for the Future". Dr. John Tucker's "Angola: Ancient and Modern" is informing, and Dr. J. Z. Hodge's "Should Missionaries Proselytize?" thought-provoking.

Religion in Life (Winter). An excellent issue, with a dozen articles all good enough to be mentioned; of them we select Prof. W. E. Hocking's "The Immortality of Man", Bishop F. J. McConnell's "Francis Asbury", Prof. John C. Bennett's "Religious Liberty", Prof. P. S. Minear's "Form Criticism and Faith", Dr. Adolf Keller's "The Roman Catholic Church in Europe", and Prof. Amos N. Wilder's "Interpreting the Time".

Anglican Theological Review (October). An informing number, with two articles on Baptism outstanding, Prof. F. C. Grant's "Early Christian Baptism" and Mr. R. L. Howe's "Personal and Social Implications of Baptism". Dr. E. J. Goodspeed discusses the relationship of the *Didache, Barnabas*, and the *Doctrina*, Mr. J. S. Higgins surveys "The Anglican Communion Today", and Mr. F. W. Beare writes on "The Teaching of *I Peter*".

Review of Religion (November). 112 pp. of this review, in which Jews as well as Christians share, are devoted to reviews. The main article is Prof. Kurt von Fritz's "Greek Prayers". Prof. Irwin Edman contributes an address on "World Vision for World Order".

Review and Expositor (Oct.-Jan.). Prof. H. E. Luccock's "A Hunger for Affirmations" is stimulating, and there is sound advice in Dr. J. S. Bonnell's "Spiritual Counselling". Two timely articles are Dr. W. O. Carver's "Nature of the Distinction between the Clergy and the Laity" and Dr. G. S. Dobbins' "The Pastor and His Post-War Ministries". 50 useful pages of reviews.

Yale Review (Winter) opens with a timely and wise article by Prof. D. W. Brogan, "America and Britain, 1939-1946". Mr. Thomas Mann uses many words and has flashes of insight in "Germany and the Germans", and "The New Régime in France" is useful. There are good stories by Miss Dorothy Canfield, Mr. Richard Sullivan, and Mr. Lao Shih.

A. P.